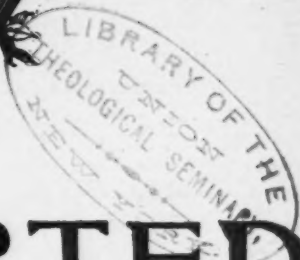


Vol. XVIII.



Nos 8-9.

IV.  
C76



# THE CONVERTED CATHOLIC

AUGUST—SEPTEMBER, 1901


EDITORIAL NOTES: The Promise For All—Protestants and Catholics Compared—		Page
"I Will Remember No More"—Roman Catholic Officials Act—Trouble in South America—The Mystic Number "666"		225
Death of Joseph Haight		228
Visitors at Our Office		229
Teaching Converted Catholics		230
Good News from Porto Rico		230
A Methodist Orphanage in Porto Rico		230
Our New York "Relic" Returns to Duty		231
Out of Rome		232
Reading the New Testament		232
Foundation Truths of the Gospel	Prof. MOULE	233
The New American Bishop		237
Eating Pictures in Poland		237
Good News from Ecuador		238
A Christian Soldier's Experience	General T. M. HARRIS	240
Mr. Sharkie at Springfield (Portrait)		242
Items of Interest		244
Church Trouble in Mexico		248
South American Missionary Family (Portrait)		249
Count Von Hoensbrock		250
Abp. Corrigan and Libraries		252
Roman Aggressions		253
Death for Heretics		254
Two Great Books	Rev. NEWTON WRAY	255
Calvinism and Arminianism Reconciled		258
Flippant Paulists		259
The Mother of the Last Antichrist	Rev. ALBERT B. KING	260
Life in Roman Catholic Monasteries	Father AUGUSTINE BAUMANN	263
Monks Prostrating Themselves on the Floor as a Penance (Portrait)		265
No Signs of Poverty (Portrait)		269
Political Nativism in New York		272

NEW YORK

JAMES A. O'CONNOR, PUBLISHER, 142 West 21st Street

Subscription, \$1.00 a Year; 10 Cents a Copy

# Edersheim's Great Works

\$12.00 Former Published Price  NOW Offered for \$5.00

Only Authorized and Complete Edition

## Bible History from The Creation to The Captivity

.....By  
ALFRED EDELSHEIM



Seven  
Crown  
Octavo  
Volumes,  
bound  
in  
best  
English  
vellum  
cloth,  
gold  
lettering,  
1451  
pages  
and four  
maps.

Price, the Set, \$6.00  
(Or, \$1.00 the Volume.)

### THE WORK IS DIVIDED AS FOLLOWS:

- Vol. 1. The World before the Flood, and the History of the Patriarchs.  
 " 2. The Exodus and Wanderings in the Wilderness.  
 " 3. Israel in Canaan under Joshua and the Judges.  
 " 4. Israel under Samuel, Saul, and David, to the Birth of Solomon.  
 " 5. Israel and Judah from the Birth of Solomon to the Reign of Ahab.  
 " 6. Israel and Judah from the Reign of Ahab to the Decline of the Two Kingdoms.  
 " 7. Israel and Judah from the Decline of the two Kingdoms to the Assyrian and Babylonian Captivity. Concluding Volume, containing full Scripture Reference and Subject Indexes to the whole series.

### Two Representative Opinions:

"In the easiest, simplest way imaginable, in unostentatious, popular language, he embodies the results of a large literature."—*Clergyman's Magazine*.

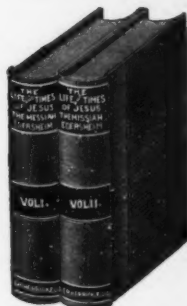
"There is no doubt that this author was qualified in a very remarkable way to prepare such a history as this. . . . Dr. Edersheim's intimate familiarity with Jewish life and modes of thought, and his ability to say so well what he knows, enable him to paint with great vividness and distinctness the scenes he describes and the events which he narrates. . . . We heartily recommend it to our readers."—*The Presbyterian*.

An entirely new Edition from new American plates.

## The Life and Times of Jesus The Messiah

.....By  
ALFRED EDELSHEIM

Two  
Royal  
Octavo  
Volumes,  
Bound in  
best  
English  
cloth,  
gold  
lettering,  
1556  
pages.



Former Price, \$6.00 net.

From Many Hundreds of Commendations by the Most Famous Authorities, We Select Two:

"If we seek for a Hebrew of the Hebrews as our guide to the national peculiarities of the Son of David, who was born in Bethlehem, who dwelt in Nazareth, and died in Jerusalem, what better guide could we meet with than Dr. EDELSHEIM? . . . He has willingly brought his tribute, as a converted son of Israel, to the truth of Him who is the glory of His people Israel, as well as a light to lighten the Gentiles. . . . It is a work, in a word worthy of the best day of English scholarship. . . . Let us add that this crowning labor of a lifetime deserves the warm recognition which it will receive from the judicious reader. This is a work which is destined to live and deserve the high encomiums of THUCYDIDES on his own work: 'In fine, I have written my work to be a possession for all time, and not merely as a pamphlet of a passing hour.'"—*The Literary World* (London).

"Edersheim's book is a work *sui generis*. The title is characteristic of the work. It is a life not of Christ,—the Eternal Logos and the God-man—but of Jesus; and it is a picture of this life set into the historical background of the times in which he lived. The author has seen the importance of studying the life and work of the Savior in connection with His whole age; and in this feature lies the strength and peculiarity of this book. . . . It is a book which all can read with great profit, and is as successful an effort as it is unique."—*The Independent* (N. Y.).

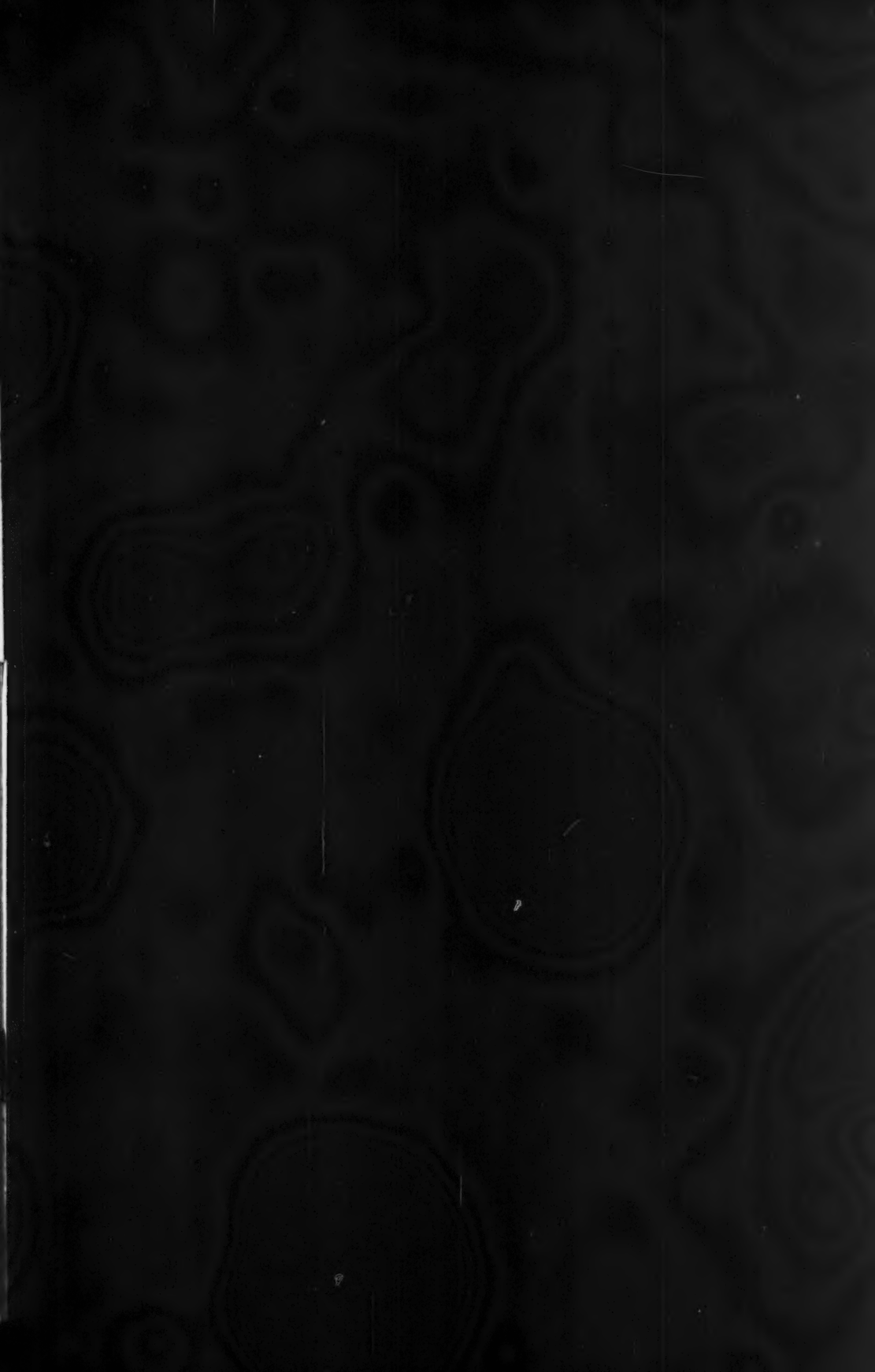
Both Sets now offered for \$5.00. This special offer is made for a limited time.  
Cost of delivery to be paid by the purchaser.

FLEMING H. REVELL COMPANY, Publishers

158 Fifth Avenue, New York

63 Washington Street, Chicago

154 Yonge Street, Toronto







...THE...

# CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xii: 32.

---

Vol. XVIII.      AUGUST—SEPTEMBER, 1901.      No. 8-9.

---

## EDITORIAL NOTES.

ON my arrival in London last month one of the first letters that reached me was from a former priest, well known to the friends of Christ's Mission and the readers of THE CONVERTED CATHOLIC, Prof. Augustine Beaumont, the "Father Augustine" who has written the delightful chapters on Monastic Life for THE CONVERTED CATHOLIC. Writing from Paris, France, where he is a successful teacher, he says, under date of August 1:

"My Dear Friend—I hope you have arrived safely in London after an agreeable trip. I am asked, by two young priests who have just arrived from South America to advise them what to do, as they wish to leave the Roman Church, and to speak to you in their behalf. They brought letters of introduction to me from the Rev. Dr. Greenman, and also to you. Dr. Greenman directed them to you in New York, but as they hear that you are now in London they will wait before proceeding further. They have not yet formally withdrawn from the

Church of Rome, but they came to Europe to find their way out of Rome and prepare themselves for missionary work in Roman Catholic countries. They are very anxious to have me explain their situation to you and to see you. So if you think it advisable I shall go to see you in London and explain their position better than by writing.

"Yours, sincerely,

"A. BEAUMONT."

I invited Professor Beaumont to come to London for a conference, but the result cannot be told in this issue of the Magazine. It will be a pleasure to help those priests to come out of the Church of Rome and take a new start in life. If they go to America we shall send them to Mr. Moody's school at Mount Hermon, where the Italian priest, Mr. Zotti, is doing remarkably well in the study of the Bible and acquiring our language.

—  
As the readers of THE CONVERTED CATHOLIC know, the Editor is visiting Europe for rest and change. After his

health is fully restored—and already he has been benefited by the ocean voyage, which was a most agreeable one—he shall give his impressions and observations in these columns. The indulgence of subscribers is asked for the delay in sending out the Magazine this month and also for issuing the August and September numbers under one cover.

As stated in the July issue, correspondence and all matters of business will be attended to by addressing as usual, James A. O'Connor, 142 West Twenty-first street, New York.

Friends who may wish to write to Europe can direct their letters in care of "The Christian," No. 12 Paternoster Buildings, London, E. C., England.

The latter part of August I hope to visit Ireland and Scotland, and in September to go to Germany and Austria to observe the great movement "Away from Rome" in those countries. I expect to be accompanied by Professor Beaumont (who speaks and writes German and French as well as he does English) and Rev. A. Bourrier, the converted French priest, who is conducting a work in Paris somewhat similar to Christ's Mission. Mr. S. W. Brett, the secretary of the Protestant Alliance, London, may also be one of the party.

It may be that a Christ's Mission can be established in some of those European countries, where priests who desire to leave the Roman Catholic Church on religious grounds could be cared for until they learn what God would have them to do.

We ask the prayers of our readers for this work, and for us personally, as there is much to be done, and strength and grace are needed to work well.

J. A. O'C.

#### **The Promise is For All.**

We do not love controversy. Indeed, the object this Magazine aims at is the conversion of people of all sorts and conditions—primarily the Roman Catholics, because we were of their sect, as Paul was of the "straitest sect of the Pharisees," and they, of all the people we know, are in most need of conversion. If the reader is not a Christian, that is, a follower of Christ, in deed as in profession, then we seek your conversion also. Come to Christ. Believe in Him. Trust Him for your soul's salvation, and you shall have eternal life. You do not need a Pope or priest or any other being who pretends to stand between you and God. That person may be a bigger sinner than yourself. But your soul can respond to the invitation of Him who gave His life for you, and who has all power in heaven and on earth. "Come unto me and I will give rest unto your soul." Try Him. Test His promise; and then see what He will do for you.

#### **Protestants and Catholics Compared.**

The comparison between Protestant and Roman Catholic countries and peoples has found expression in many forms, from Lord Macaulay's famous sentences to the fugitive paragraphs that appear in the journals. But a Roman Catholic paper in England, the *Catholic Times*, has condensed all that was ever said on the subject into this one paragraph:

"The Catholic Archbishop of Cashel [Ireland] was once catechizing a lad previous to confirming him. 'Who are the Protestants, my boy?' said Dr. Leahy. 'I don't know, sir,' answered Terence, 'but they're all the *dacent* people.'"

That tells the whole story in the

controversy between the Protestants and Catholics. Protestant Christians who know that they are children of God, and can give a reason for the hope that is in them, as Peter says in his epistle, are decent people, intelligent, self-reliant, independent, progressive, generous and helpful to others. The Protestant all the world over is a free man and is ready and willing to help other human beings. He is, as Terence said, a decent man.

---

**"I Will Remember No More."**

In discussing the conditions of the future life and what shall be our position in heaven, there is much diversity of opinion among theologians. But we think the only thing that is certain is that the promise of God shall be fulfilled. Those who want to go to heaven, and express their desire in a marked manner, in obedience to the Gospel by faith in the Lord Jesus Christ, shall inherit eternal life. All that the priests can promise to their followers is that by obedience to the Church and faith in their power they may get into purgatory, and after an uncertain period there, if their friends pay money for masses and prayers, they might enter heaven. To a thinking person the unreality of the Roman religion is something that cannot be explained on rational grounds. They give it up. Only the ignorant or those whom the Bible calls "deluded" believe in it.

---

**Roman Catholic Officials Act.**

The Roman officials act as well as talk, so it was not surprising to read this paragraph in the *New York Tribune* of May 21:

President Feitner, of the Board of Estimate and Apportionment, said he

wished to place himself on record as favoring a larger representation of the city in the board of trustees of the New York Public Library. "When the city gives any private parties a practical control of \$10,000,000, it should have a large representation on the board of trustees."

"I have been in favor of increasing the number," said the Mayor. "At conferences which we have had I suggested that the number be increased and that all elements of the community should be represented. I thought that a Catholic representative, a Jewish representative and representatives of other denominations should be added. Mr. Cadwalader agreed with me, and said that the number could be increased, as the section allows for an increase."

"The by-laws could be amended without any trouble, so as to include various representatives of the city as ex officio members," said Mr. Whalen. "They should be the Mayor, if he would serve, and the Comptroller."

---

**Trouble in South America.**

While Catholic countries are rebelling against Rome and crying out for liberty Protestants should not countenance that Church.

Trouble seems to have come even from that stronghold of Popery, South America, for the Argentine Republic is offended because the nuncio to Brazil has been raised to a rank higher than that of the nuncio to Argentina. The Mayor of Buenos Ayres, too, when in Rome, was refused an audience with the Pope because he had dined at the Quirinal and placed a wreath on King Humbert's tomb.

The New York *Herald*, April 4, had this dispatch:

"Valparaiso, Chili, via Galveston, Tex., Wednesday.—An anti-clerical demonstration was made in the streets of this city yesterday.

"The Spanish drama 'Electra,' which caused riots when it was performed in Spain, was to have been performed here yesterday. Fearing an outbreak of feeling, the Mayor ordered the police to close the theater.

"A large crowd gathered and marched through the streets uttering shouts against the clergy."

That Spanish drama should be translated into English. The Jesuit is depicted there in his true colors.

#### The Mystic Number "666."

The Rev. A. B. King, who has been writing for THE CONVERTED CATHOLIC a series of articles on "The Mother of the Last Antichrist," sends the editor the following additional explanation of the mysterious number "666" in Rev. xiii, 18:

(1) In waging war with the kingdom of Satan, military necessity requires that secrets of the future should be revealed in obscure or cipher language only (Dan. xii, 10).

(2) The *body* of the Beast [Roman World-Power] is best described by *Latinos*, each letter of which, in Greek, has a fixed numerical value. Thus L = 30, a = 1, t = 300, e = 5, i = 10, n = 50, o = 70, s = 200. Adding these together, we find the sum to be 666 = *Latinos* = Latin or Roman Empire.

(3) The seventh *head* of the Beast may be Napoleon. We are not certain, and caution readers not to be over-trustful.

*Napoleonti* is Greek in the dative case, meaning "to Napoleon," as might be inscribed upon his statue. *Napoleonti* = 666, counting the numerical values of the letters.

(4) The Eighth-seventh head *may* be Louis Napoleon. Louis in Latin = Ludovicus. Roman Catholic priests prayed for Napoleon III., "Fac salvam Ludovicum." The numerical value of *Ludovicus* is 666. And *Napoleonti* = 666.

#### Death of Mr. Joseph Haight.

It is with deep regret that we are again called upon to announce the death of another member of the Board of Trustees of Christ's Mission, Mr. Joseph Haight, who passed away suddenly on July 27. He was elected a member of the Board of Trustees in August, 1900, to fill the vacancy caused by the death of Mr. Andrew Neill. He was born in Mamaroneck, N. Y., in 1823.

Mr. Haight has been a tried and true friend of the work of Christ's Mission from the beginning of the work twenty-two years ago. During all these years of fellowship there was not a moment's interruption of the friendship that existed between himself and the Pastor of the Mission. As a Christian he had strong convictions, but he was as gentle a soul as ever lived. He, like Mr. Neill, lived only a few streets away from Christ's Mission, and attended the Sunday evening services in the Mission. He was 70 years of age at the time of his death, and was very active for a man of his years. He will be greatly missed by the Pastor and friends of Christ's Mission. But we shall meet again in the Father's House, nevermore to part.

## VISITORS AT OUR OFFICE.

THE office of Christ's Mission is, on the whole, the most important room in the house. To it come many people on many errands, and it frequently happens that the subjects of conversation are matters of great importance, not only to prominent individuals, but to many others besides.

It is only a short time since that at one time, without any prearrangement whatever, no less than five former priests greeted each other there.

They represented much diversity of experience, both in the Catholic Church and out of it, but by different paths they had all found their way to Christ's Mission, and were all able to thank the good Lord who had brought them out of great darkness into the liberty of the Gospel.

A few days later, while Pastor O'Connor was speaking with a young priest who had not yet finally severed his connection with the Church, and who had been brought to the Mission by an energetic Italian minister of this city, a gentleman entered who was innocently connected with most of the actors in the greatest tragedy in American history—the assassination of Lincoln. He had been educated for the priesthood, and although he went into secular life, kept in touch with some of those who had studied in the same college as himself. Through them he had known Mrs. Surratt, Dr. Mudd and John Wilkes Booth himself. He became interested in the priest who had not yet crossed the line of freedom, and before he left told in vigorous western style one or two anecdotes, showing the feeble-

ness of the hold that religion taught by the Catholic Church has on many of those who profess it.

A later visitor was a converted Roman Catholic, Elder Joseph X. Dillier, who, after spending six months in the Bahamas as an itinerant evangelist, brought a basket of splendid pineapples as a gift for Mr. O'Connor. Fifteen years had passed since they had last seen each other, but they were both able to tell of sustaining grace sufficient for all those years and of the faithfulness of God to them and of His blessing on their work.

Before he left Dr. Charles W. Drees, in charge of all interests of the Methodist Episcopal Church in Porto Rico, came, on his arrival in New York, to greet Pastor O'Connor and to make preliminary arrangements for meeting him, if possible, in Europe later in the year. Should the tentative plans and suggestions be carried out the whole Roman Catholic world is likely to feel the results of their execution, and that, too, in the not distant future.

In speaking of Porto Rico and his work there, Dr. Drees mentioned that among other duties he had performed marriage services for a great number of persons who had been living as man and wife, often for many years, without having been married, chiefly because of the exorbitant fees charged by the priests for performing the ceremony, and not long ago he had read in one of the papers that in one country district a priest who had been sent there by the bishop for that special duty had performed a great number of marriages without asking any payment at all—and unheard of thing in the history of Porto Rico, if not of the Roman.

He also said that the priests had begun Sunday school work in imitation of theirs. The happiness of the children who go to the Methodist Sunday schools is increased by their receiving certain picture cards for attendance. The priests were not to be outdone, even in a detail like this, and a few weeks ago some of the children who attend the Cathedral school triumphantly displayed to some of their Protestant friends cards bearing a picture of the Virgin Mary on one side, and on the other an advertisement of some special kind of soap—possibly a realistic illustration of the widely known sentiment that cleanliness is very near to religion.

### **A Methodist Orphanage in Porto Rico.**

Dr. Drees takes great interest in an orphanage in Arecibo that has lately come under his care, and he is anxious while here to obtain enough money to remove anxiety as to its future. There can be no possible question as to the wisdom of our Methodist friends in setting to work upon the children, and as \$30 is sufficient to maintain a child there for a year, it would surely be hard to find a more promising investment for this sum by any friend desiring to help in the evangelization of Roman Catholic countries. There are twenty-five children in the orphanage now, and \$750 would relieve Dr. Drees of any care as to its maintenance for the balance of this year. It is earnestly to be hoped that he will experience little difficulty in obtaining this sum. As this excellent enterprise is in Brother Lambert's field of labor the friends of Christ's Mission should feel a special interest in it, and we hope that they

will manifest their interest in that practical way which will best aid Brother Lambert in his work of making the Gospel known to the people of Arecibo.

### **Good News from Porto Rico.**

The Rev. A. Lambert, who is well known to the readers of THE CONVERTED CATHOLIC, writes encouraging from his field of labor at Arecibo, Porto Rico: His congregations have been ranging between 67 and 172, and the public interest in his work does not seem to have been lessened by his having been obliged to change his place of preaching. During the last two weeks of June he received 27 probationers. Of these he had 104 at time of writing, of whom 10 had been received into full membership after nine months' probation. Three class leaders have been appointed, and Father Lambert hopes shortly to have one or two members to recommend as exhorters or local preachers. He would be very grateful to any friend who would send him a large bell, and he would also like to receive the money necessary for the purchase of benches for a service he has begun at Utiado.

### **Teaching Converted Priests.**

As stated in the July CONVERTED CATHOLIC, the young priest Theodosio Zotti, whom we sent to Mr. Moody's School at Mount Hermon for the study of the Bible and the English language, is making rapid progress. He is the first priest that we have sent to Mount Hermon, although we have often sent young men there who have been Catholics, in previous years. We hope, however, that having sent one priest, we shall send many more



there. After a month at the School Mr. Zotti writes the following letter:

"My Sir: I have just received your welcome letter, and was more than delighted to hear from you. I can assure you that you have a deep friendship in my heart. It is very certain that you are a man of God, because a thorough Christian training, the acts of faith in the living of the Christ life guide you. May God send many more such men!

"Sir, I know the necessity of studying the Bible, in which surely there is the true way of salvation; and which, therefore, is the best of all books for us to read.

"The Roman Church knows right from wrong, and the Gospel is disguised by the abounding Sophisms.

"The Italian people suffer in their progress and prosperity, for the Pope directs and controls their consciences.

"I am tolerably well; have been ill for some days past, but I am a little better.

"I wish you many happy days. Take good care of yourself.

"With best regards,

"I am, sincerely yours,

"THEODOSIO ZOTTI."

### Our New York "Relic" Returns to Duty.

The priests at the Church of St. Jean Baptiste on East Seventy-sixth street, in this city, brought their so-called "relic" (purporting to be part of the left forearm of St. Anne) upstairs out of the cellar, and put it in a new shrine, which had been refitted by a wealthy lady. Archbishop Corrigan blessed the shrine, and afterward recited "prayers and benedictions and sprinkled holy water," according to the *New York Tribune*,

July 18, 1901. The report thus describes the "veneration of the relic:"

"The throng numbered nearly 3,000 people, filling the crypt of the church and the street outside. Nearly half were suffering from physical ills. There were many who used crutches or canes. Others, supported by friends, patiently waited in the crush to touch their lips to the relic. Some had brought sick babies, to the relic, and many blind persons were present.

"The pilgrims knelt at the altar rail, and a priest, passing along the row and bearing the relic, gave each one an opportunity to kiss the glass which shields the bone. Then he touched it to the forehead and eyes, or to the part of the body affected, and passed on to the next person.

"A priest explained that it was not expected that the miraculous efficacy of the relic would be shown until the spiritual work of the novena had advanced further. In a few days the priests will begin to hear confessions. It is those who attain to a state of grace by being shriven of their sins, the priest said, who would receive, according to their faith, the blessings and healing powers of the relic, and the benefits obtained for them by the intercession of St. Anne and the Virgin Mary."

A zealous mission worker in New England, in renewing his subscription for the magazine, says: "We like THE CONVERTED CATHOLIC so much that my wife says she would rather go without a meal every day and receive it rather than not get it, and I say, 'Amen!'"

"Dear brother, you are doing a precious work, and my prayer is that the Lord may use you mightily in the salvation of precious souls."



### "Out of Rome."

Under this title, a recent issue of *Le Chrétien Français* contains news items of the "Los von Rom" movement concerning eight Austrian towns, located in Upper Austria, Styria, Bohemia and Moravia.

At Graz, Styria, "Curator" Cless had a hard but successful fight to get the annual grant of 4,000 francs (\$800) as before from the municipal council. This is not extravagant, as 750 children are taught in the evangelical schools. Two deaconesses have been appointed to the evangelical parish, and it was intended to build a new church there.

The adherents at Stainz were to build a new church when the spring opened. The Stuttgart section of the Gustavus Adolphus Society was going to send them 1,250 francs for that purpose.

At Graupen, Bohemia, a new church is to be built. At present the adherents number about a hundred persons, of whom sixty have come out of the Catholic Church. The meetings are now held in an inn, and are often disturbed by the noise made by the patrons of the bar.

At Wischam, Moravia, more than 150 persons have announced their departure from the Roman Church.

The municipality of Teschen, Moravia, has voted a grant of 20,000 crowns (about \$4,000), payable in five years, for the evangelical "hospice" there.

---

### Reading the New Testament.

By persistence in urging the Roman authorities to better things and talking plainly to them, some good will be accomplished. They have

practically kept the Bible from the people. But they are getting ashamed of themselves, at least some of them. The London *Christian* of May 9 said in an editorial note:

Roman Catholic ecclesiastics are generally not favorable to the free dissemination of the Scriptures among the laity, because there can be no greater enemy of Sacerdotalism than the New Testament. Occasionally, however, they forget themselves, and speak not as officials but as men, as Cardinal Vaughn has just done in regard to the publication by the Catholic Truth Society of the penny edition of the Gospels in English. He even goes so far as to say that:

If the Society had done no more than issue the Gospels in this form it had done a good work, for it was infinitely better to read the life of our Lord in the Gospels themselves than to trust to the language of commentators.

If the Pope and all his cardinals took up this attitude generally, there would be little danger of the recrudescence of Roman Catholicism in this or any other country. A free Bible and the Vatican are sworn enemies.

---

A subscriber writes from Canada: "To say that THE CONVERTED CATHOLIC does a lot of good is a mild way of putting it. Your paper has done a great deal of work for me. I have much to do with Roman Catholicism, and your Magazine has helped and does help all. Nobody sees more than I do the need there is for the conversion of Roman Catholics, and nobody prays more than I do for the success of your grand work. D. D. M."

## FOUNDATION TRUTHS OF THE GOSPEL.

## THE ATONEMENT.

BY REV. WILLIAM CROSBIE, M.A., LL.B.

## II.

**A**MONG "Foundation Truths" the Atonement may be said to be the chief, occupying the central place. What the keystone is to the arch in material structures, that the Atonement is to Evangelical theology.

In the thinking and preaching of the times on this all-important subject there is confessedly much that is vague, misty, uncertain, negative, unsatisfactory, and even positively erroneous. Theories of the Atonement must of necessity be imperfect, inadequate, because of the limits of the human mind. The death of Jesus has bearings, relationships, and meanings that transcend far and away our powers of thought. Still, definite views are, to an extent, possible; and they are absolutely necessary. It is not enough to speak of the Atonement simply as a fact: out of the fact something must be drawn, and built up, to satisfy the demands of the understanding and the moral sense.

The Atonement is a reasonable thing, though, in its reaches, it is infinitely vaster than our reason and its definitions; and that which the sanctified reason can interpret and appreciate must be set forth with all clearness. Where this is not done there is no strong, enduring basis for spiritual revival; nor are the conditions present for vigorous and rapid extensions of God's kingdom in the world. The doctrine of the Cross—and there is a doctrine of the Cross—is the truth the Holy Spirit honors, making it the power of God unto salvation. Churches languish, few conversions

take place, and the piety of individual Christians is thin, sickly, nerveless, when Jesus is not exalted, and the significance of his death, in its relation to moral government, to sin, to the awakened conscience, and to forgiveness, is not apprehended and seen. How can the Cross be gloried in, as Paul gloried in it, unless it satisfies and meets all the wants of man's complex being, and all the demands of God's law?

I want, then, if I can, to show, making it clear, how we have "remission of sins in Christ's name"—in what sense "Christ died for our sins." And may the Holy Spirit shed his light! May He "baptize" both the writer and the reader "into Christ's death," that there may be not only satisfying intellectual perception and knowledge, but deep, saving, joyous heart-experience also, expressing itself confidently in the words, "He loved me, and gave Himself for me!"

"Christ died for our sins" (I Cor. xv, 3). "Him who knew no sin, He made to be sin on our behalf; that we might become the righteousness of God in Him" (II Cor. v, 21). "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. iii, 13). "Whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present time: that He might Himself be just, and the Justifier of him that hath faith in Jesus" (Romans iii, 25, 26).

"He is the propitiation for our sins, and not for ours only, but also for the whole world" (I John ii, 2). "In due season Christ died for the ungodly" (Romans v, 6). "The Son of Man came not to be ministered unto, but to minister; and to give his life a ransom for many" (Mark x, 45). "Christ Jesus, who gave Himself a ransom for all" (I Tim. ii, 6). "If the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleansing of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God" (Heb. ix, 13, 14). "Redeemed . . . with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (I Peter i, 18, 19). "I lay down my life for the sheep" (John x, 16). "My God, my God, why hast Thou forsaken Me?" (Matt. xxvii, 46).

Put a man on to these Scriptures, and others of similar import that could easily be cited, and ask him to expound them, drawing out from them, and formulating by process of induction, an article of belief; and you will soon find out where he is theologically, experimentally, and spiritually.

"Christ died for our sins" (I Cor. xv, 3). That is the succinct summary of the whole; the brief record of the greatest and most wonderful event in God's moral universe.

"Christ died for our sins!" The patriot dies for his country; the martyr dies for his faith; the loving and devoted mother would willingly die for her suffering child; and "peradventure for a good man some would

even dare to die." Self-sacrifice is common enough; and it is noble, beautiful. But, but, the self-sacrifice of Christ! Is there anything to compare with it? Comparison is impossible. It has no parallel, and can have none. It is altogether exceptional and unique. Christ died for our sins. Of no one else can that be said, in the sense in which it is said of Him. Of no one is it said. Of no other being in the universe could it be said. And it could not have been said of Him if He had not been God as well as man. In these great, deep, glorious words I find an argument for the essential Deity of Jesus.

It is affirmed and taught that Christ came to restore the lost knowledge of God. That was one of the objects for which He came. It is affirmed also, and taught, that Christ came as the revelation, witness, and appeal of the Father's love, and to win sinners back to the Father by the exhibition of that love. That, too, was one of the objects for which He came. And it is affirmed and taught that Christ came to set an example, to show us how to live and act and suffer—to be to us a new ethical ideal and standard.

All these objects were included in his mission, and belong to what are designated "the moral aspects" of it. But the main and dominating object for which He came was "to die for our sins." Upon his death for sin everything depended. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations." "Without shedding of blood is no remission."

His death is a fact of history. He

was put to death at Jerusalem; crucified by wicked and cruel hands; the Sinless One—the absolutely Holy One—nailed to an accursed tree, numbered with the vilest malefactors; his, the middle cross, the cross of darkest shame. On his right hand and left hung notorious law breakers. They died for their sins; they suffered the just and natural consequences of their transgressions; they had violated the law, and were enduring the penalty. There was no mystery or marvel about their death; condemned and offended justice was being vindicated. They died for their sins—their own sins.

How different the significance of Jesus' death! He died for our sins. He was dying for sins just as much as they were dying for sins; but the sins for which He was dying were not his own; He was without sin—"holy, harmless, undefiled." The sins were ours. We were the law breakers; and the Lawgiver Himself, and Ruler of the moral universe, had taken the place of the law breakers, and was maintaining the authority of his own law, and upholding and vindicating its honor. He wanted to forgive and save the law breakers, and He could only forgive and save them righteously by making Himself responsible for their guilt, and expiating it by his own death.

That is what is meant by the words, "Christ died for our sins." Can anything else, by fair exegetical process, be got out of the words? Death was the penalty of sin; and Christ died for our sins. He died physically; and He passed through a spiritual experience, mysterious, awful—a darkness, a mental anguish, a desertion, in which there was for Him the cup of God's

wrath, the judgment of God against sin. "My God, my God, why hast Thou forsaken Me?" As man's Surety and Substitute, sin was condemned in Him; and its penalty was exhausted on the cross.

Does any one object to that view? Then tell me the meaning of the words, "Christ died for our sins." Can these words be made to square with the theories of Christ's death from which the idea of vicarious sacrifice is evacuated? I see not how they can. Christ restored the lost knowledge of God; that is admitted; but He died, also, for our sins. He testified of the Father's love, Himself the gift of that love; but He died, also, for our sins. He set us an example, Himself the living and perfect embodiment of all His teaching; but He died, also, for our sins. And much else there was in his mission. He had experience of the common lot of humanity, passing through what we have to pass through, "in all points tempted like as we are," that, from personal and practical knowledge, He might be able to sympathize with us, and be "a merciful and faithful High Priest in things pertaining to God"; but He died, also, for our sins.

Through him, therefore—and the inference is logical, legitimate, unchallengeable—there is forgiveness of sin, righteous forgiveness of sin; for every claim of justice has been met and satisfied. The holiness of God is not compromised when sin is forgiven; it is enhanced. The authority of law is not weakened when sin is forgiven; it is strengthened. None of the moral interests of the universe suffer when sin is forgiven; they are all upheld and re-enforced. Sin has not been lightly esteemed, or lightly

dealt with. The cross is God's estimate of its awful heinousness, and the sacrifice offered there is the ground He has laid for the sinner's pardon and restoration to favor and holiness. The tremendous necessity could be met in no other way than by the incarnation and life and death of God's only and well-beloved Son.

"Christ died for our sins." And the one simple condition of forgiveness is believing. There can be no other. Accepting the Substitute, identifying ourselves by faith with Him, his death becomes ours; all that He has done becomes ours; his merits and his righteousness become ours; they are placed to our account, and we are free. Justified—justified as the subjects of God's moral government, by an act of righteous and holy acquittal, and justified in the court of our own conscience—we are at peace with God, and with every principle of his rule; and we are at peace with, and within, ourselves, "There is now no condemnation."

"Christ died for our sins!" Oh, what a Gospel! What a Gospel for sinful men! "Through this Man is preached unto you the forgiveness of sins: and by Him every one that believeth is justified." "Come unto Me all ye that labor and are heavy laden, and I will give you rest!" "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "The blood of Jesus Christ his Son cleanseth us from all sin."

There was a soul under deep concern; I remember it well. Conscience was aroused, and Satan was plying his accusations. It was the crisis of being. Despair, with its fearful chills and gloom, for a moment had come;

and there was the anguished cry, "I perish." But just then a gentle hand was laid on the shoulder, and a voice, sweet as a tender mother's, whispered the words, "God loves thee." The message fell like healing balm upon the wounded, broken, burdened heart; and there was hope—the beginning of hope. Then the voice said, "Christ died for thy sins; He paid the debt—He paid it all. He was wounded for thy transgressions; He was bruised for thine iniquities; the chastisement of thy peace was upon Him. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." The Spirit of God was there where these two knelt; and He made everything plain and clear, unfolding and applying to the troubled conscience and the inner perceptions the precious truths; and that soul passed joyously into the light and liberty and peace and blessed rest of salvation.

I wonder whether any of the readers of these pages are as that soul was, deeply convinced of sin, and seeking forgiveness. Very precious is the thought of God's love—comforting, hope-inspiring. And in the love of God redemption originated. Jesus did not die that God might love the sinner; Jesus died because God did love the sinner. But the Gospel is more than a message of love; the Cross is more than a revelation of love—it is a demonstration of righteousness, also. And because it is a demonstration of righteousness, as well as a revelation of love, it meets the whole case—the whole moral and spiritual need—of the Spirit convinced, conscience-stricken, seeking sinner.

If thou wilt, therefore, anxious,

burdened one. It is all now in that word "wilt"—narrowed to that point—hinging upon thy will—depending upon thy free choice. The responsibility is wholly thine. If thou wilt, thou shalt be saved as thou readest. The great matter is settled when the citadel of the will capitulates. God says "I will"; and if thy response is "I will," the line will be crossed, the passage made from death to life. The Holy Spirit, who is striving with thee, and graciously aiding thee, will lead thee into the embrace of Jesus.—*London Christian.*

### The New American Bishop.

The Rev. Dr. O'Connell, rector of the American College at Rome, has been appointed bishop of Portland, Me., and there is an energetic rivalry, that in secular affairs would almost be called a scramble, among the priests, to obtain the position he has just vacated. Nor is this to be wondered at, because that rectorate is, judging by the experience of past incumbents, a stepping-stone to an American bishopric. Priests who occupy it receive, of course, special instructions from the Vatican officials which qualify them to be, when they come to this country, efficient spies for the Pope, and active and energetic promoters of his wishes in all things. With regard to this appointment of Dr. O'Connell to Portland, *La Presse*, of Montreal, says: "The nomination of Monsignor O'Connell to be bishop of Portland, Me., is a final stroke of the policy of ostracism which has animated the Vatican in all its dealings with the French-Canadians in the United States. The French-Canadians of that diocese,

who form a large majority of the Catholics of the section, are asking themselves whether there is not a deliberate plot on the part of the Irish and German clergy to withhold all honors, all ecclesiastical dignities and all just rewards from the priests and religious bodies of our nationality. They allow them to be poor missionaries, but deprive them of all posts of distinction. 'No French-Canadian priests need apply,' is the unjust principle by which the diocese of Portland is administered."

### Eating Pictures in Poland.

A correspondent of the *London Christian* of May 9, 1901, says that one of the newest enterprises of the Roman Church in Poland is that of selling miniature pictures of the Virgin Mary, stamp size, for one kreuzer (half a cent) each, to be swallowed at prayer times in order to secure special blessings. The Bishop of Przemyśl, Galicia, says in a pamphlet bearing his seal and signature: "We have been informed of many marvelous effects of grace and blessing through the eating of the pictures of the Mother of God, Maria de Campo Cavallo. We recommend that it be done in the house and not in the church."

This continued devotion to the Virgin on the part of the Polish people is all the more remarkable, as their country, when it was torn in pieces, was under her special protection, she having been proclaimed Queen of Poland. One would have supposed that in the case of a patriotic people like the Poles, her inability or unwillingness to protect her dominions and the inhabitants who had placed themselves under her rule, would have created dissatisfaction with her.



# **GOOD NEWS FROM ECUADOR.**

QUITO, ECUADOR, S. A.,

May 20, 1901.

REV. JAMES A. O'CONNOR:

DEAR BROTHER: I herewith enclose you some translations made from the daily Spanish paper, *El Diario*, of this city, which I thought might be of interest to you. They seem to express very little Gospel, yet they go to prove that the Catholic Church is fast losing its prestige in this country; and there is every evidence that it will continue to do so.

In the two years and over that we have been in the interior we note a big change in the tolerance of the people, and we think the time not far distant when we will have public Gospel meetings in Quito, the city which not long ago was termed the very "hot-bed of fanaticism."

Your valuable and very interesting Magazine comes to me monthly, and for which I am grateful. May the Lord God strengthen and bless you in your good work, and give you many souls from these poor, deluded people, among whom we labor.

H. G. C.

## **THE BIBLE IN QUITO.**

A Catholic paper in New York says the Bible has been circulating freely in Quito for many years. Such a strange, untruthful statement deserves to be contradicted by facts. It certainly is worthy of attention that the ecclesiastical authorities have taken no measure of any kind to put the Catholic Bible into the hands of the people, even after they had ordered the copies of the Protestant Bible that commenced to circulate in this capital to be burned. If the

Bible is necessary for one, why should it not be for all?

A notable fact is that among all the book-stores of this city there are less than a dozen copies of the Bible to be found, these ranging in price from twenty-five to thirty-five sucres (silver dollars) each; that is to say, that by the scarcity and high price the Book is out of reach of nine-tenths of the people. Why don't the ecclesiastical authorities introduce a cheap edition of the Bible, as is done in Protestant countries with theirs? Why not put it within reach of all by reducing the price to one sucre per copy? In this way we believe it could be circulated and the statement of the paper above referred to would become true, as it is not now and never has been.—*Translated from "El Diario," Quito, Ecuador.*

Ah! they condemn themselves; they put the rope around their own necks. Let them answer these questions: Are they afraid that the people will become educated, that they will be elevated, that they will become moral and learn that morality is better than their religion? Are they afraid of that? If the first be true, we have already said that they live in the night, opposing the light. We have said that religious intolerance is a bitter root which ruins the mind so that nothing can be sown in it. If the second question be true, it proves our position, because we have said that they make a systematic opposition to everything that means reform, progress, civilization and culture.

But let them continue their work. If any one is blind because he does not wish to see, he must be made to



see. If any one is deaf because he does not wish to hear, he must be compelled to hear.

The light of the age shines upon the path which we tread, the path of progress, of intellectual, moral and material advancement, and aided by its life-giving rays, we shall ride over every obstacle, destroying the old and making way for the new.

In brief, the Normal schools will continue their course and nobody will be able to check their progress. As the illustrious Bolivar has said: "To live is to fight."—*Translated from "El Diario," Quito, March 8, 1901.*

#### THE NORMAL SCHOOLS.

Always the same old opposition to the social reforms which are demanded by the very laws of human progress; always the clergy with a protest on their lips when we try to live according to the spirit of the age; always the same old stupid fanaticism springing from the Roman Catholic Church, and priestly brotherhoods placing themselves squarely in the path where modern civilization must open up a way so little to their liking; and always the same dull stubbornness of the ignorant who expect to build up the Church by beating their breasts, making the Church a declared enemy of all that which constitutes the happiness of the Nations.

It is very evident that fanaticism, when it strikes its roots into a human soul, deadens it to such an extent that it becomes incapable of any good sentiment or kind impulse, either for the good of society or the salvation of one's own native land. The absolute dominion of the priests over the human conscience not only places them above every law, except that of

force, but also causes them to reject every movement of reform, simply because it emancipates men from their control.

For this reason the first obstacle encountered by the reformer in his efforts for the good of his native land—and very especially in any effort for the education of the people—is the fanaticism of the stubborn priests, of those who take a most prominent part in politics and yet consecrate themselves to the ministry of the sweet religion of Christ.

This, therefore, is what happened with the Normal Schools lately started in this country. An effort at least has been made at opposition. But if they who live in the night reject the light it will still continue to shine, springing from its fountain sources of pure consciences and enlightened minds.

Perhaps they (the priests) wish to hear our energetic protest for a second time against their savage acts perpetrated some time since when Mr. Antay, the agent of the American Bible Society was guilty of the enormous crime of selling Bibles in this city. When they went so far as to set upon him a force which ended in the burning of many of these Bibles.

Why this opposition against the Normal Schools, important means of education, which until now we have not had? Why resort even to insults to the lady teachers of these establishments, compared with whom these hypocrites become insignificant? Because in no case can the uprightness of conscience and pure lives of the former be compared with the blind works and beliefs of the latter.

## A Christian Soldier's Experiences.

BY GENERAL T. M. HARRIS.

### VI.

IT was not until the Summer of 1864 that my command was transferred to the field of great operations. It then became a component part of the Army of West Virginia, under the command of General George Crook, and participated in the three great conflicts between Generals Sheridan and Early, in the Shenandoah Valley campaign. Previous to this, it had only participated in one fight, that of Droop Mountain, when, after a short but very sharp and sanguinary conflict, it turned the left of the enemy's strong position and thus compelled him to yield at once to the front attack.

I have often been asked if I was not afraid in the hour of battle. I suspect that this is a common experience to soldiers in this hour. The moment of dread and apprehension is just before entering upon the action, when it is certain that the fight is on and the moment of engaging in it is just before him.

This dread is oppressive. As soon as he begins to act and engage in the conflict, this all passes away, and the mind being in a state of intense excitement, there is but one thought and one purpose—that of achieving a victory; and there is no room for the emotion of fear. Whether advancing or retreating, the sensation of fear finds no place in the soldier's experience.

There is a place, however, in the battle where all this is different. This is where the soldier is simply required to hold a position under a

galling fire. Here he has ample time to contemplate his danger, and it is for that reason panic is apt to seize a command.

Such an event occurred to my command in the first of the three great conflicts above referred to—the battle of Opecquan or Winchester. I was then in command of a brigade composed of five regiments, and had advanced my command by a most excellent charge, in which I suffered much loss, to fill up a gap in our line of battle occasioned by the inglorious retreat of a division of the 19th corps.

The enemy was strongly posted on a low ridge, and not only resisted our advance very fiercely, but was equally determined that we should not remain in possession of the ground we had secured. Our position was just at the base of this ridge, and in easy range of the enemy's fire. Our duty was simply to hold this position until another movement could be executed.

For an hour or more we were here under the enemy's fire, and I was, during all of that time engaged in passing up and down the line behind the men, encouraging them by example and by cheering words, to hold them to their work. The sharp zip of the minie ball and the bursting of the enemy's shells were constantly in our ears, with every now and then a casualty in our line. Here I enjoyed a remarkable experience whilst fully appreciating my danger. I was so supported by a sense of God's presence and protection that there was not only no room for fear or perturbation, but I had such an assurance of being carried safely through that I was enabled to ride back and forth along the line with a feeling of perfect

safety, my heart being spontaneously lifted up to God in thanksgiving. I do not remember ever in my life experiencing God's manifest presence with me more than on that occasion.

I was the only officer on horseback on that part of the line; I was so, of necessity, having had my knee dislocated three or four days before. My sword hand was struck by a minie ball, which merely cut through my gauntlet and grazed the cuticle enough to cause the loss of a few drops of blood—the only blood I lost during the war. I had two horses wounded under me during that engagement. This ball struck me just as I had reached the end of my beat, and turning to go back, I saw Colonel R. B. Hayes, afterwards President of the United States, standing by Colonel I. H. Duval supporting him. I rode to where they were standing and found that Duval had received a ball in his hip.

A few moments later relief came to us. The cavalry by a dashing charge, had pressed over the enemy's line on his left, and then sweeping round in his rear, captured the position in front of us, and brought out the men that had been so formidable to us unarmed and prisoners right through our line. This ended the conflict and gave us the victory.

(To be continued.)

### The Gospel in Galicia, Spain.

The London *Christian* of April 25, 1901, has an interesting letter from a correspondent concerning an article lately written for the Spanish review *Nuestro Tiempo*, by one Señor Rovir. This writer describes the work of two English Protestant missionaries, "who speak the lan-

guage with difficulty and do not know the local dialect." They are assisted by two lay native workers, one of whom is a shoemaker, and the other a blacksmith, and they have succeeded in gaining some fifty converts in what is described by Señor Rovir as a district "Catholic *par excellence*." The most noteworthy sentence, however, of his article is this: "I consider the Bible of the Protestant pastor more to be feared in Galicia than the guns of the iron-clads." He pays one or two interesting tributes to their work and its local effects. He has an idea that the work is somehow connected with political designs of the British Government, although he knows that the pastors are Methodists and do not belong to the State Church.

He says, "It is in this land [Galicia] of overflowing devotion and of eminently punctilious [Catholic] worship that Protestantism, with its inner piety, its frigid ceremonies and its iconoclastic zeal, recruits its proselytes by unwearying toil. The English missionaries could not have chosen a less suitable soil for the propagation of the dogmas of those great heresiarchs."

Further on, he says: "They [the pastors and their converts] are Methodists, I think, from the information given me as to their 'love feasts,' which they celebrate at certain times of the year, and the practice of other rites similar to those of that sect. Their principal work on the doctrinal ground is reduced to lectures and comments on the Bible. I have been assured that there are villagers who accompany their agricultural tasks by singing the Psalms of the Scriptures adapted to the very sweet and melancholy rhythm of popular airs."

**MR. SHARKIE AT SPRINGFIELD.**

**I**N 1898 the Rev. Antonius Sharkie came to Christ's Mission from Syria, where he had been a priest for sixteen years in Aleppo. Pastor O'Connor received him joyfully, and soon opened the way for him to enter

*My Dear Friends:*

I wish to tell you a few words before saying good-by. But I need Cicero, the great speaker of the Roman nation, to come just now, to explain to you what I have in my heart about you and about the French-American College.



REV. ANTONIUS SHARKIE, THE CONVERTED SYRIAN PRIEST.

the French-American College at Springfield, Mass., where he has been studying since that time. When he went to Springfield he was totally ignorant of the English language, but our readers can judge for themselves as to the progress he has made in his studies.

When Rev. James A. O'Connor, Minister of Christ's Mission in New York, about two years ago, came with me to Springfield and put me in this college I was like a man deaf and dumb, and now by this college I try to make you understand me in American language.

I came to this college and had no friend, no brother, no sister, and now I have all you, my brothers and sisters and friends.

I love the truth, and I hear and learn the truth from the faculty of this college, when they preach us their sermons every day and teach us what is our duty about God and our souls.



REV. ANTONIUS SHARKIE.

I respect the men and women; they help the poor, and I see all the work this college is doing for young men and women. They have not money enough; this college helps them to study many languages and teaches them about the customs of this country, because we are from different nations, and makes them good men and women for Jesus Christ's Church.

I came to this college poor and now I have money in the bank, because last year when the president of this college told me he needed \$130 for me, because this college is poor and needs help, then Christian people found for me in this city and from New York \$100 and paid them to this college, and I worked about \$40, and some other Christians sent me money from England and Aleppo.

My dear friends, it is my duty and also your duty to thank God for the great grace he has given us, because we are students in this good and Christian college, and when you get rich—I hope richer than I am—you must send money to help this college, and don't forget what this college does for you, which cares for you by supplying food and room and furniture and teaches you about many kinds of work, as the work in the printing office, and laundry, and housekeeping work, and so on; so, that if you become rich, you may know what your servant does for you, and if you are not rich this knowledge will be good to help yourselves and your family.

I believe in the God of "yesterday and to-day and forever," who helped Moses, the lispng man, to save his people from being servants of Pharaoh and brought them to freedom's land, who will help me to save some priests and monks and nuns from serving the Pope's Church, to serve Jesus Christ's Church, in this free country, and to study the truth. Pray for me that God may help me.

I close my words to you. Good-by my dear friends, but I will remember you and this time all my life, for I have pictures of each one of you in my heart.

## ITEMS OF INTEREST.

THE following interesting item of news appeared in the New York *Christian Advocate* of April 25:

The Independent Catholic Church was organized among the Polish immigrants in Chicago about five years ago, as was duly recorded at the time in *The Christian Advocate*. The purpose was to found a Church home for citizens of Polish birth who had become disaffected from the Roman Catholic Church and had not embraced agnosticism, and to stem the drift toward agnosticism. To secure the form of ecclesiastical regularity, its founder, the Rev. Anthony Kozlowski, attended the Old Catholic Conference in Europe, and was consecrated a bishop by the bishops of that body. The Church has since grown steadily and healthily "not only in the consciousness of \* \* \* actual reformatory tendencies, but also in number of adherents and strength of organization." Recognizing the alarming prevalence of ignorance among the Polish immigrants and the crying need for education, the people of the Church are now endeavoring to establish a college, and are joined in this effort by the progressive Poles, who have formed a Baptist Church. Very reasonably much good is expected to result from this school. The site has been secured in Chicago for the enterprise, and the building has been begun. Large plans have been devised for the institution, which, besides St. Anthony's High and Industrial School, is to include St. Anthony's Hospital and Home for Aged People and Orphans, in a building of 167 feet by 100 feet. The enterprise

has the approval of men well known in the Church, including Bishops Merrill, Fallows, and Cheney, Dr. F. A. Noble, and others.

## PROVISION FOR MONTREAL PILGRIMS.

The following dispatch from Montreal to the New York *Sun* is really interesting in many respects. The candid admission by Father Auclair of the degree to which dollars and cents figure in the question of pilgrimages as a whole should please any lover of straightforwardness, while the fact that the donor of the land on which the new shrine for Montreal is located was moved to give it because of "the profane and blasphemous language in which many" Roman Catholics indulged, amply demonstrates that the Church is really powerless to make bad people good, or to prevent good people from falling victims to the evil influences always around them.

The advertised "attractions" at the new shrine should form excellent inducements to the faithful. Still one more piece of "the true cross" is in the chapel and part of a veil worn by the Virgin. It is to be noted, however, that these objects are not said to enjoy the same guarantee of genuineness as "a crucifix made of pebbles" which rejoices in "a Latin inscription signed by the Papal Secretary of State certifying that the pebbles were brought from Christ's tomb on Calvary."

Whether some up-to-date cures will be effected for the benefit of Catholics who fail to appreciate the good things already provided for them remains to be seen.



Let the dispatch speak for itself:

There will be a falling off in the number of pilgrims from Montreal to the shrine of Ste. Anne de Beaupré below Quebec this summer, as the priests object to the amount of money taken out of the diocese. Father Auclair, curé of one of the richest and most populous parishes of Montreal, has put an end to the pilgrimages from his parish.

"Pilgrimages are all very well," says Father Auclair, "but God does not expect us to impoverish ourselves to do Him honor."

The Catholic authorities believe the money expended on the pilgrimages might be better devoted to objects in the diocese itself. Pilgrimages will therefore be confined to places nearer Montreal.

There has been established within ten miles of this city another shrine, situated in a maple grove near the end of the Island of Montreal. In the midst of a maple grove has been erected a beautiful little chapel. In a glade behind the chapel are representations of the fourteen stations of the cross, finishing with a reproduction of the sepulcher. The whole is a facsimile of the famous shrine at Lourdes in France.

The groups of figures at the stations are nearly life size. Near the sepulcher is a small case containing a crucifix made of pebbles and a Latin inscription signed by the Papal Secretary of State, certifying that the pebbles were brought from Christ's tomb on Calvary. The chapel contains a small piece of the cross and a fragment of the veil worn by the Virgin.

The land was deeded to the Fathers of the Holy Sacrament by Miss

Dalaroussier of this city, who had been shocked by the profane and blasphemous language in which many of the people indulged and, who, in order to bring them in touch with higher ideals, conceived the idea of establishing a shrine within easy reach of the city for pilgrimages. So far no marvelous cures have occurred, but many believe that with the aid of the prayers of the devout and by means of the sacred relics, some will be accomplished.

#### ORGANIZING THE CATHOLICS.

The New York *Sun*, May 15, 1901, published from the Buffalo *Express* a report of the address of Bishop McQuaid, of Rochester, delivered a day or two before in one of the triduum services in memory of St. John Baptist de la Salle, in which, after making extravagant claims for educational work done by parochial schools in his city, he said:

"We never care to become a power. No slave so humble to his master as our Catholics are submissive to the injustice put upon them by the politicians. Until we ourselves are enlightened, it is no use finding fault with *our non-Catholic fellow citizens who are doing what they are doing because we permit them to do it*. Many of our Catholics were born in Europe, but we are now American citizens. Many fail to understand the true meaning of good citizenship. They think it is good citizenship to submit to injustices the politicians heap upon us. Until the Catholics learn their rights, it is the wiser course to be submissive. . . . Not all men are loyal. There are some Catholic men who dare not assert themselves. They forget their obli-



*gations. We don't ask them to go to the polls and vote for our schools, because that will never be until men come forward without solicitation from bishops or clergymen and assert their rights. It would be a happy day.*

\*\*\*

A dispatch to the New York *Sun* from Vienna said that in receiving a deputation of the Catholic Schools Association, the Archduke Ferdinand, the heir to the throne, in accepting the patronage of that body, made a speech, the publication of which he sanctioned. He indorsed the work of the association, which, he said, was doubly useful as a counter-acting influence to the "los von Rom" agitation. He added: "The 'los von Rom' agitation is also the 'los von Oesterreich' agitation and must be combated. I hope the association will work in that direction. I will be its protector in more than name. I will help the association actively."

The dispatch proceeds: "The Clericals are elated, and the Pan-Germans and Progressists deeply offended. When the Reichsrath reassembled its first business was an interpellation by Herr Herzog, a Pan-German, who said it was contrary to constitutional usage for the heir-apparent to interfere in controversial politics. The Reichsrath could not too sharply condemn his action.

"The speech drew forth vehement cheers from the Opposition. The Clericals responded with equal emphasis. Prime Minister Koerber replied that the Government had no previous knowledge of the Archduke's intention. His action was purely personal and the Government could not be responsible for it. He regretted that the matter had been

discussed in a manner inconsistent with the respect due to a member of the Imperial House.

"This evoked a storm of protests and applause. Eventually Herr Malik moved that the Prime Minister's reply be debated. Thereupon about a hundred members left the House.

"The notorious Herr Wolf distinguished himself. 'Ferdinand,' he shouted, 'you will rue this day.' Our only answer is "'los von Rom.'" His colleagues took up the phrase and chanted 'los von Rom' in loud chorus until they were tired.

"The association is avowedly hostile to the existing education laws. It aims at recovering absolute power for the priesthood in the schools as it existed at the time of the concordat."

\*\*\*

While the politicians and those who have control of most of our secular newspapers are busily engaged either in actively promoting the interests of the Roman Catholic Church, or sacrificing the public good to the prejudices of the priests, it is encouraging to note that among the young men in our universities there are some who can see things as they are, and are not afraid to talk about them.

One of these young patriots delivered an oration at the commencement exercises of the Yale Divinity school on May 15. The New York *Sun* of the following day said—and doubtless with truth—that the address of Mr. Charles Wolcott Merriam, of Springfield, Mass., and a graduate of Amherst College, created a stir. He pointed out four important features of the Church which made it un-American. "The unwavering allegiance of the Church to the

Pope; the abuses connected with the auricular confessional; its attitude to the public schools; the false basis of its morality.

Relative to the doctrine of Papal infallibility Mr. Merriam said:

"When we consider this claim in the light of the Papacy it cannot be taken seriously, but it is a somewhat mournful fact that a tenth of our population are pledged to the belief that when the Roman Pontiff gives his occasional ex-cathedra utterances they are as the voice of God. If the Congress of the United States should decree one thing and the Pope of Rome the opposite American Catholics, theoretically at least, could have no choice in the matter."

In regard to the confessional Mr. Merriam said:

"The effect on the priests is bad, as it presents the temptation frequently yielded to of abusing the confidences they receive. The effect upon the people is vastly worse, as, while in theory a subjective condition is demanded, still in practice this is a distinction that is frequently lost sight of. The tendency of the confessional is to make forgiveness too light and trivial a matter."

In speaking of the Catholic Church's attitude on the public schools he said:

"Children in the Catholic schools are taught mediæval ideas upheld by a falsified history. As Brownson says of it, 'It is a foreign education and the Roman Catholic people are by it made a foreign people in the land where they live.'"

In referring to the morality of the Catholic Church, Mr. Merriam said:

"The fourth reason why the influence of Rome is to be dreaded in

this land is the false basis of its morality. It is not simply revolting to the religious sense, but it is hostile to the common law. The great reason why the Roman Church is out of place in the United States is because it is an aggravated case of paternalism, trying to thrive in the midst of republican liberties. Men like Gibbons and Ireland, however, have shown a broader sympathy and truer democracy than would be tolerated in any other branch of the Catholic Church. It is certainly within the realm of the possible that at some future day the Catholic leaders of the nation will put themselves openly and avowedly on the side of American principles."

\* \*

A press dispatch from Brussels, dated May 17, shows that the appropriation for the maintenance of the Belgian Legation at the Vatican was passed by only ten votes cast by 120 members of the Chamber of Deputies. During the debate M. Dohet protested against the suppression of the Temporal Power of the Pope. Another deputy retorted "Down with the priests!" and the members of the Right responded with shouts of "Long live the king!" The president of the House put on his hat and left the Chamber, and his departure was followed by animated discussions.

\* \*

The good work of getting rid of Jesuit tyranny in Roman Catholic countries is still going forward. The action of the people in Spain and Portugal last April is being followed by Government action in South America, for news from Uruguay (April 26) says that the Government of that country has prohibited the landing of Jesuits or any other clerical immigrants from Europe.

### CHURCH TROUBLES IN MEXICO.

While in Europe the Roman Catholic communicants are worrying the priests and bishops, in Mexico the clergy have been causing much scandal and trouble for the members of their flocks. A recent letter from Pueblo mentions a few of the things that are agitating the whole Roman Catholic public in Mexico, and making the whole nation see how useless is the Church to make even its priests live lives ordinarily decent according to merely worldly customs.

For instance: A little time ago one of the principal priests of Guadalajara ran away with \$80,000 of church money and a beautiful girl about seventeen years old. They were arrested in Madrid, where the girl was put in a convent. The priest, at last accounts, was to be extradited and brought back to Mexico for trial.

Father Orio was lately shot in San Geronimo, about thirty-five miles from Mexico City. His slayer was his housekeeper, with whom he had been on intimate terms for some time. Fearing exposure, he had attempted a separation. But the woman, infuriated with rage and jealousy, broke down the door of his room with an ax, and then shot him with his own revolver while he was trying to escape through the window.

Before the priest died he declared that he forgave her, and expressed his wish that she should inherit \$60,000, of which he was possessed.

To deepen the effect of these two scandalous incidents has appeared a book on "Canonical Law" and its bearings on certain practices in Mexico. It was written by Father

Planchet, and gives overwhelming proofs of the simoniacal, superstitious, and idolatrous practices allowed or sanctioned to-day by a large percentage of the Mexican priests. The Archbishop of Mexico very soon prohibited the reading and sale of the book, with the natural result that all the leading papers began to discuss the abuses practiced by the clergy.

No such stir among the Catholics has been known for fifty years. The Archbishop of Mexico has been publicly attacked for condoning immoral and irreligious practices by men very high in the priesthood. He has made but weak replies, or none at all. When the archbishop appealed to Rome, Rome upheld Father Planchet, who continues to state startling facts with regard to things clerical in Mexico.

The Catholic world is moved to its center as it reads testimonials of its highest priests, to the effect that the Bishop of Vera Cruz paid \$10,000 for his position; that other bishops have winked at concubinage on the part of their priests; that most disgusting and unprintable immorality has been allowed by some of the high officers of the Church. All the newspapers are full of the matter, and *El Imparcial*, one of the conservative papers, says: "This is the most momentous time in the history of the Mexican priesthood that has come under our observation."

There is no longer any need for Protestant missionaries to say anything about corruption in the Church. Whenever they wish to do so they can just refer to the files of the Roman Catholic papers, and say: "There you will find pictures of the existing conditions painted by yourselves."

### A South American Missionary Family.

A graduate of Princeton University, the son of one of the foremost preachers in the country, lately asked

in view of the rapid progress of modern ideas of liberty and civilization and the approaching downfall of the power of the Roman Catholic Church. The picture given below of the Rev. A. W. Greenman, Ph.D.,



REV. A. W. GREENMAN, PH.D., AND FAMILY, OF BUENOS AYRES, SOUTH AMERICA, WHOM PROF. BEAUMONT MENTIONS IN HIS LETTER AS SENDING THOSE PRIESTS FROM SOUTH AMERICA TO CHRIST'S MISSION, NEW YORK.

Pastor O'Connor his judgment concerning the best mission field for a young man. The reply was that South America undoubtedly answered that description in every respect, especially

and his wife and children, represents a typical American family, working for the spread of the Gospel in what has been well called "the Neglected Continent."

### COUNT VON HOENSBROCK.

"DAS PAPSTHUM" is the title of a remarkable work recently published by Count Von Hoensbrock. It is a historico-philosophical investigation of the theological claims of the Roman system. It is a remarkable work, a veritable inexhaustible mine of fact upon fact, of which each taken separately would stamp the seal of iniquity on the Roman claims, and which in this entirety furnish an overwhelming mass of evidence against the Papacy.

Count von Hoensbrock, a scion of one of the oldest noble families of Germany, was early imbued with a religious spirit. He was anxious to devote his life to the spiritual welfare of mankind; and, having been born and reared a Roman, he decided to enter the society of the Jesuits as the most excellent living illustration of Roman doctrines and claims. The Jesuits were not slow to avail themselves of the luster attached to the noble name of Hoensbrock, and gave their new recruit every opportunity in their power to develop his best talents with the object of using them afterward to the most effective propagation and defense of Romanism.

After the usual studies of academic branches, philosophy and theology, young Von Hoensbrock was given exceptional opportunities to become a master in historical research. History was his early friend; she became the wooed beloved of his youth; he labored unceasingly in her behalf, and finally with the cry, "Magistra Veritatis Historia!" "History the Teacher of Truth!" he became a free man.

But we anticipate, after the regular

preliminary studies, Hoensbrock was destined to be a co-editor of the *Stimmen aus Maria-Laach*, the leading German Catholic monthly, and, in fact, one of the most prominent Catholic publications in the world. As his natural aptitude and inclination were toward historical research, he was enabled to continue his studies in this line wherever the best historical information could be gathered. At first he was permitted to dig deep in the historical mines owned by the Bollandistes of Belgium. These are a small company of Jesuits, which, for the past three centuries, have devoted their talents to the study of the history of the Roman Saints. Their library, comprising each and every work of any historical value published in the world, rich also in priceless manuscripts and other data of historical value, is considered the most complete specialist library in the world. Here the young ecclesiastic was confronted by unexpected historical revelations. Here he saw unmistakable evidences of the fraudulent claims of miracle-working ascribed to Roman Saints. Here he first learned the truth that his infallible Church—his unchanging Church—had taught a doctrine concerning witchcraft and diabolical possession in the middle ages which no self-respecting Catholic would countenance to-day. Here he was shocked by the cynical reply: "These doctrines were only for the consumption of the ignorant crowd; we priests, excepting the ignorant country jays, never did believe such nonsense."

Shocked by this revelation, still tenderly clinging as a child to the skirts of that Church which he had revered as a mother since childhood, he was

loth to believe the testimony of history. He sought out the best universities of Europe. He was not satisfied with merely listening to the lectures of learned professors; his was a more searching nature; he must dig and dig himself in the musty archives. He must get to authentic records, stripped of all embellishments added in subsequent centuries by the hand of friend or foe. At every step he was more and more convinced of the historical untruth of the Roman claims, until finally, some six years ago, with the cry "*Magestra Veritatis Historia!*" "*History is the Teacher of Truth!*" he cast aside the Roman bonds, laid aside all shams, rested on historical truth, and stood for the first time in his life a free man among free men.

In the first volume of his work, "*Das Papsthum*," which is before us, he gives an almost endless accumulation of facts, each backed by a reference to his authority for the same, which prove beyond doubt the fallacy of the Roman claims to divine institution, preservation and guidance. In this volume he devotes considerable study to the prevalent belief of the Roman Church, aided by the decrees and decisions of Pope after Pope, in the existence of witchcraft and other exhibitions of almost daily contact with the devil. The time-serving policy of the Roman machine, which claims divinity for itself is also fully exposed by its shifting subservience to various domineering powers in the different ages of the world. In one word, he furnishes to the German student that ponderous argument of accumulated facts, of bare facts, which, during the years of its life THE CONVERTED CATHOLIC has made

familiar to its readers, all of which show how preposterous, to say the least, is the claim of any divine influence whatever in the organization, workings and administration of the Roman machine.

This historical revelation is a great shock to the earnest Romanist when it first dawns upon him. It is a total destruction of the cherished ideal he has created since infancy of the "spotless bride" of Christ. It has ever been his firm conviction that in all ages, under all circumstances, and in all particulars his "Mother"—the Church—has been the sole unerring exponent of truth, the sole, unswerving defender of morals. And, remember, these assertions were not mere glittering generalities, unmeaning praises which lost individuality in their sweeping broadness—far from it. These assertions were believed and cherished as feeble expressions of a literal truth. The fact being that the beauty and dignity of the Church were beyond the power of adequate description.

This is the sincere belief of Roman Catholics. It is the hypnotic spell cast over them. How great the shock when the truth at last destroys this creation of error! At first it strikes dismay to the heart. The grandest ideal of the past life has been destroyed. But there is only a momentary vacuum. The Truth is greater than Fiction. Soon the fiction-fed mind tastes the substance of truth, and true manliness is born. This was the experience of Count von Hoensbrock, as it is of every one who breaks from the chains of Vatican domination and casts aside fiction for truth.

P. J. D.



### Archbishop Corrigan and Libraries.

The speech made by Archbishop Corrigan with a view to grabbing some of the money offered to this city by Mr. Carnegie for library purposes was regarded by the *New York Sun* of sufficient importance to deserve a column and a half of space on the first page of the paper.

Among other things Corrigan said: "If the public library is to have entire charge of the books we will have no voice in the future, because not one of its members is a member of our Church and it is not likely that a Catholic would be appointed to the board. This would therefore be a great calamity. Of course, we would receive the benefit of Mr. Carnegie's offer, but it would be at the expense of our present property, our independence and our voice in the selection of books. . . . It is very painful to refer to other libraries, but their books deal a great deal with socialism and books that attack our faith and principles. We there find books like 'The True Life of William Penn' and the 'Political Growth of the Nineteenth Century,' full of insults to our faith. If we were swallowed up we could not help these books being spread at large through our library.

"There are many other subjects which we would like to see treated from our point of view. Take the subject of evolution. In the library of Columbia University there is not a single book giving our view of this question. Even as a matter of information and curiosity there ought to be both sides of the question, but in all libraries there is a lamentable dearth of books giving our point of view.

"The importance of this is seen when we consider that we constitute half of the population of this city. We certainly should have a voice in this matter. I don't care to allude to the grievous school question, but there are few of us who cannot help but think of it."

In claiming half the population of the city for his church, the archbishop probably overlooked the fact that he was thereby shouldering the entire responsibility for all the evil and corruption, both social and political, for which this city has become so notorious.

His contention that all libraries should contain books setting forth both sides of every question, too, hardly squares with the sentence in which he describes the safety with which Catholic parents can send their children to the Cathedral Library, because of the "ecclesiastical supervision" exercised there.

---

The *New York Sun* of May 5 states that when the attention of Professor Butler, of Columbia University, was called to the archbishop's statement given above, about the absence of books from the University Library giving Catholic views on evolution, he replied that there are almost 3,000 books in the library devoted to Catholicism—its history, doctrines and contribution to science, philosophy and literature.

"Patristic literature is covered pretty thoroughly by such works, for example, as Migne's 'Patrologia Latini,' consisting of all the works of the Catholic Fathers and amounting to 221 volumes, the 'Acta Sanctorum,' edited by Bollandus and consisting of 62 folio volumes con-



stantly being added to, and 300 volumes devoted to the Popes and their lives.

"It is hard to say," Professor Butler added, "what works on science and philosophy are by Catholics. The books are bought without reference to the religious point of view of the author. In going through the reference books it cannot be seen at a glance what the author's religion is. The 'Stonyhurst Series' of text books on philosophy, however, Father Maher's treatise on psychology, and numerous others on ethics and philosophy, show that no discrimination is made. The *Catholic University Bulletin* is taken and any books mentioned in it on philosophy or science are immediately purchased; and any book on the above subjects asked for by a student is at once purchased."

As an example of distribution of the different religious views carried out in the library, Professor Butler referred especially to ten volumes treating of evolution. Six of these are from a purely scientific point of view and the remaining four are by T. J. Hudson, LL.D. (a Roman Catholic) of St. John's College, Maryland. "The Divine Pedigree of Man;" Dr. Lyman Abbott, the Rev. James W. McCosh and Rabbi Krauskopf.

### Roman Aggressiveness.

A Roman Catholic paper, in commenting on the appointment of a Catholic to the position of librarian of the public library in Lawrence, Mass., last month, said: "This fact augurs well for the purity of the literature which will for the future be found in that particular New Eng-

land city." That means, of course, that all books not approved by the authorities of the Church of Rome shall be excluded from the library—a public library which is supposed to be for all the people—and that Roman Catholic books, like the mythical lives of the saints, will be unduly prominent. THE CONVERTED CATHOLIC will doubtless be excluded.

The same paper calls upon Catholics in other cities to take action in having members of their Church appointed to similar positions. "This event," it says, "ought to be helpful in arousing Catholics to bestir themselves elsewhere. They can do much if they only throw themselves heartily into the work in the preservation of the morals of the whole people as well as in counteracting the sinister influence of one-sided statements on all subjects in which the interests of Catholicity are involved."

What with Archbishop Corrigan's agitation for the "claims of the Church" in the management of the sixty libraries to be established in this city with Mr. Carnegie's \$5,000,000, and the efforts to control the public libraries in all our cities in the interests of the Roman Church, it cannot be denied that Rome is very active. But will the American people permit that Church to gain control of all our public libraries? We think not, though Protestants must be on the alert, for Rome is wily and unscrupulous. It surely will not be tolerated that books not approved by the Pope and priest shall be excluded from the libraries that are used by all citizens.

THE CONVERTED CATHOLIC will be sent to Public Libraries and Y. M. C. A. Reading Rooms for 50 cts. a year.

### Death for Heretics.

The article in the June CONVERTED CATHOLIC with this heading contained extracts from approved Catholic theologians that the Roman Church "has received from God the power to restrain by force, imprison, and even put to death" all those who are in heresy; and "the priests of the Church can require the secular power to inflict the punishment of death on the opponents of the Church."

As there has been some suspicion of the orthodoxy of the Paulist fathers of this city, they have thought it well to come into line with the approved Roman theologians on this subject. They used to pose as "liberal Catholics" after the manner of Archbishop Ireland, and many Protestants commended them; but their sincerity may fairly be questioned when we find one of their body expressing himself in this decided manner. Under the heading "Rightly Death for Heretics," the *New York Herald*, May 7, 1901, had the following:

"I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death if necessary, the spread of heretical errors among the people, and I say, rightly so."

This was the statement made by the Rev. Mr. Harney, a Paulist father in St. Peter's Roman Catholic Church, in New Brunswick, N. J., recently. The Paulist Fathers have been conducting a mission for several weeks in that church. The services were for the benefit of non-Catholics.

A feature of the services was a "question box." This question was read by Father Harney:

"Does the Catholic Church regard Protestants as heretics, and does it not believe and teach that heretics should be punished, even with death if necessary?"

Father Harney's answer was:

"In a way, I say, yes. Certainly the Church does not consider Protestants heretics, in a way. A formal heretic is one who knows he is perverting the truths of God and the Catholic Church. No man, by sinning himself, should be allowed to lead others into sin.

"I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death if necessary, the spread of such errors through the people. And I say, rightly so.

"As human society protects itself against the murderer and the man who proves a traitor to the government, so the Church of God has the right to protect itself. The Catholic Church never dreamed of punishing one who is materially a heretic—one who believes things to be true that are not true—any more than a father would punish his child who does wrong unintentionally. The history of the Church has been a history of toleration.

"The Catholics have proved more tolerant than the Protestants."

In an interview with Father Harney he stated that his remarks as above quoted were correct. He said they expressed his personal convictions and were in accord with those of the Catholic Church.

---

THE CONVERTED CATHOLIC will be sent to Ministers and Catholic Priests for 50 cents a year.

## TWO GREAT BOOKS.

BY NEWTON WRAY.

I.

THE author of Ecclesiastes admonishes us that "of making many books there is no end; and much study is a weariness of the flesh." If he were living now he could say this with emphasis. The number of books that issues from the press is legion; but how few possess permanent worth! Most of them are doomed to speedy extinction; some, indeed, being harmless, others leaving a moral blight. Contrasted with reading matter that is transient and useless, or evil, there are books that come to their readers freighted with the richest blessing. Among these are two from the pen of Andrew Murray, who by divine appointment has long made the Church of Christ his debtor. They are entitled, respectively, "With Christ in the School of Prayer," and "The Ministry of Intercession." To the believer who would know "what is the hope of God's calling and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward them who believe, according to the working of His mighty power:" who would enter upon his full heritage of privilege and power in the gospel of Christ; these books are of extraordinary value. Were they read, pondered, and acted upon by Christians generally, they would do more to hasten the coming of God's kingdom than all the books ever written by uninspired men. The writer does not hesitate to say that next to the precious word of God, they have been to him the source of greatest spiritual quickening and enlargement.

The objects of writing "With Christ in the School of Prayer," as the author informs us in his introduction to the "Ministry of Intercession," was to enforce two truths concerning prayer: First, that prayer is designed to secure blessings which would not otherwise be granted, that it is more than fellowship with God, as commonly understood, and more than spiritual reflex influence. "The glory of prayer is that you can ask and receive what you will. The highest exercise and the glory of prayer is that persevering importunity can prevail and obtain what God at first could not and would not give."

Second, in answer to the question "Why, if the answer to prayer is so positively promised, why are there such numberless unanswered prayers?" he sets forth the truth that *the answer depends upon certain conditions*, which he discusses, in successive chapters, with convincing force.

The later volume, "The Ministry of Intercession," owes its existence, the author tells us in the Introduction, to the desire to enforce two truths, of which formerly he had no such impression as now:

"The one is—that Christ actually meant prayer to be the great power by which His church should do its work, and that the neglect of prayer is the great reason the Church has not greater power over the masses in Christian and in heathen countries."

"The second truth is that we have far too little conception of the place that intercession, as distinguished from prayer for ourselves, ought to have in the Church and the Christian life. . . . The power of the Church truly to bless rests on intercession—

asking and receiving heavenly gifts to carry to men. Because this is so, it is no wonder that where, owing to lack of teaching or spiritual insight, to trust in our own diligence and effort or the influence of the world and the flesh, we work more than we pray, the presence and power of God are not seen in our work as we would wish."

Without attempting to reproduce the many points unfolded in these books, or to follow the author's order in their discussion, I desire to dwell upon a few lessons enforced by Mr. Murray, quoting his own words whenever necessary, that the reader's interest may be awakened sufficiently to lead him to procure the books and give them a close and prayerful perusal.

1. *The greatest need of the Church is prayer.* The prevalent idea is that the greatest need is something else. "Work! work! Action! action!" is the cry everywhere. And this has continued until the springs of true spiritual work have dried up and the churches are a mass of machinery for the display of fleshly energy rather than an organism pervaded with life and power. As activity has increased, power has diminished, and zeal is either false or void of spiritual results. The old proverb, *Bene orasse est bene studuisse*, should be re-translated into language demanded by this condition. *To pray well is to work effectively.* "We speak often," says Mr. Murray, "of apostolic zeal and devotion and power—may God give us a revival of apostolic prayer!"

This would solve a question which suggests what, with many, is the greatest need of the Church—How to get money for its maintenance.

Few think of resorting to God in prayer, in financial exigency. The carnal mind begins to plan; much energy of the flesh is expended, and the world is induced by barter and entertainment to come to the rescue. Fatal mistake! The money thus obtained is a wretched equivalent for the spiritual independence and power: the Church parts with, in turning from God to men of the world. "The silver and the gold are mine, saith the Lord." Why, then, does not the Church go to Him for it?

Prayer is the true method of Church increase, for it is thereby she becomes the instrument of divine activity, leaving to God His own place as the great worker. "The Lord Thy God in the midst of thee is mighty; He will save." How much better this is than "mixing among the people," as Ephraim did, and having her "strength devoured by strangers." (Hosea vii, 8, 9.) Let the children of God learn the ministry of intercession, and His presence in their midst will do the rest. This is no plea for sloth. The Spirit of service abides with praying men. "In all His instructions, our Lord Jesus spake much oftener to His disciples about their praying than their preaching. In the farewell discourse, He said little about preaching, but much about the Holy Spirit, and their asking whatsoever they would in His name." (*The Ministry of Intercession*, p. 159.) Oh, that the truth were deeply graven on the heart of the professing Church. "Apart from Me ye can do nothing"! "It is still prayer that is the only secret of true Church extension; that is guided from heaven to find and send forth

God-called and God-empowered men." (*Id.*, p. 35.)

The tendency, however, is to seek workers by other means; to toil first and to pray afterwards, if time permit. This is reversing the divine order. Is it any marvel that such a process is wearisome and fruitless? Is it not going to men with empty vessels? Shall we not heed the excellent counsel of Mr. Murray?

"Oh, let us only keep our place—giving up ourselves, like Him, in Him, to God for men. Then we shall understand the part intercession is to take in God's work through us. We shall no longer try to work for God, and ask Him to follow it with His blessing. We shall do what the friend at midnight did, what Christ did on earth, and even does in heaven—we shall first get from God, and then turn to men to give what He gave us. As with Christ, we shall make our chief work, we shall count no time or trouble too great, to receive from the Father; giving to men will then be in power." (*The Ministry of Intercession*, p. 137).

2. *The greatest lack in the Church is prayer.* There is praying that is not prayer. The elements that belong to real waiting on God are wanting, and the act or habit is hardly more than vain repetition. To mention one defect, the element of expectancy, is wanting. Mr. Murray truly says: "It is one of the terrible marks of the diseased state of Christian life in these days that there are so many who rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them will be heard, but know little of direct definite answer to prayer as the rule of daily

life." (*With Christ in the School of Prayer*, p. 35.) Real praying, the kind that lays hold of God expecting to receive, and that does receive its petitions, is so rare that the words of Isaiah might be applied to present conditions: "There is none that call-eth upon Thy name, that stirreth up himself to take hold of Thee." (Isa. lxiv, 7.)

None will question Mr. Murray's explanation of this "failure in the prayer-life" as "owing to failure in the Spirit-life." We must address ourselves, then, to curing the latter ailment. Here again the great specific is prayer; stirring up oneself to take hold of God and maintaining that hold until the powers of the heavenly world come down in the fulness of blessing. While it is true that the operation of the Holy Spirit is the prerequisite of Christian service, prayer precedes and conditions even that. "When God, at the first, time after time, poured forth the Spirit on his praying people, He had down the law for all time: as much of prayer, so much of the Spirit. . . . In speaking of lack of the Spirit's power, and the condition for receiving it, some one used the expression—'the block is not on the perpendicular, but on the horizontal line.' It is to be feared that it is on both. There is much to be confessed and taken away in us if the Spirit is to work freely. But it is specially on the perpendicular line that the block is—the upward look, and the deep dependence, and the strong crying to God, and the effectual prayer of faith that avails—all this is sadly lacking. And just this is the one thing needful." (*Ministry of Intercession*, pp. 147, 148.)

(*To be continued.*)

### Calvinism and Arminianism Reconciled.

In connection with the proposed revision and simplification of the Presbyterian creed by the last General Assembly that met in Philadelphia in May, Dr. L. W. Munhall, the distinguished and beloved evangelist of Germantown, Pa., in a communication to the *New York Christian Advocate*, July 17, 1901, says:

"More than twenty years ago I heard the late Dr. Daniel Curry deliver an address on 'Man's Free Moral Agency.' When through he added: 'But some of you ask: How about those statements in the Bible about God's sovereignty and predestination? I answer. Since they are in God's word I believe them, because they are true. And you ask. How can you reconcile them? I reply, I cannot, but I believe them.'

"Some time afterward I heard the late Professor A. A. Hodge, of Princeton, lecture on God's sovereignty and predestination. When through he added: 'But some of you ask, Does not the Bible teach that man is a free moral agent? I reply, It certainly does. And you ask, How can you reconcile these two apparently contradictory views? I answer, I cannot, but I believe them with all my heart, because they are both clearly taught in the word of God.'

"Before I heard these two addresses I had found an explanation that satisfied me. I have preached it for twenty-five years. I know it has satisfied others. It is this: Truth is necessarily two-sided; it is from God to man. If you contemplate the sublime truth of redemption from the Godward side, so to speak, you see sovereignty, election, predestination.

If you stand on the manward side of the truth of redemption, you see man's free moral agency. It is simply a matter as to which standpoint of view you take. All the truth of redemption cannot be seen from any one point of view. This is clearly taught in the word of God. For instance, take John 6, 37: 'All that which the Father giveth Me shall come unto me.' There are sovereignty, predestination and election. The rest of the sentence gives us man's free moral agency: 'And him that cometh to Me I will in no wise cast out.' Here it is again (Phil. 2, 12, 13): 'Work out your own salvation with fear and trembling.' There is man's free moral agency. The rest of the sentence is this: 'For it is God which worketh in you both to will and to work, for His good pleasure;' and here we have sovereignty, predestination, and election.

"Here is a Bible illustration: When Paul was shipwrecked in Adria, in order to quiet the fears of the ship's company, he said, 'I exhort you to be of good cheer, for there shall be no loss of life among you. \* \* \* God hath granted me all them that sail with me.' There are sovereignty, predestination, and election. But afterward, when 'the sailors were seeking to flee out of the ship, \* \* \* Paul said, \* \* \* Except these abide in the ship, ye cannot be saved.' There you have man's free moral agency—one the counterpart of the other. I believe, if the early Methodists had seen the truth of redemption in this light, John Wesley and George Whitefield would never have parted company."



## FLIPPANT PAULISTS.

ROMAN Catholic papers make much of what they call "Missions to non-Catholics"—that is, services held by priests to attract Protestants. The quality of the "converts" made at these services—if any are made—must be of the lowest, because of the utter stupidity of the arguments used by the priests. We give herewith an extract from the letter of a Wisconsin priest, in the *Catholic Citizen*, which presents a fair idea of the questions and answers at these services:

"Does a priest love a woman, and is it allowed?" Yes, most certainly, he loves and is commanded to love, and with all the ardor of his whole heart and soul he loves at least one woman fondly—his mother. "Why raise your hat to a priest?" In every case the priest is, by education, a gentleman, and secondly, by calling, an ambassador of Christ. "Why don't priests marry?" They have no time to spend with a wife and children. They sacrifice the natural children God might give them through marriage that they may give their attention to the spiritual children God has given them, which means every member of their flock. For that reason everybody addresses the priests of the church in the familiar language—father.

"What sense in the oft-repeated 'Hail Mary?'" A whole lot of sense. When John says to his little lady: "Sweet, sweet Lizzie," don't Lizzie think it's nice and sensible, and don't she like to have him repeat it? "O, mother, mother!" coming from John's lips touches a responsive tender chord in that good woman's heart always. Do not the angels in heaven

continually sing "Holy! holy! holy!" Did not an angel from heaven teach us to say, "Hail Mary?" Is a good thing not worth repeating?

"Why does the priest take three drinks of whisky before preaching?" Simply because he don't. Pure wine is used in the mass in a small quantity. The priest consumes the consecrated cup in one small swallow, and to purify the chalice takes two swallows of wine. "Was Martin Luther ever a Catholic?" Any old history will tell you he was. He was a Catholic priest at that, and more, too, he was a monk, one of those much-hated Philippine friars, of the order of St. Augustine.

"Was St. Patrick a Protestant?" Who ever heard of any Protestant church presuming to canonize a saint? They don't attempt it. They dare not. The prefix "saint" always declares that that individual was a Catholic.

"What better is the Virgin Mary than any other woman?" That is what an unbeliever once said to an Irishman: "Your Virgin Mary is no better than my mother." "Well," said Pat, "there is a hell of a difference between the sons."

"Replies to questions can always be made spicy and at the same time clinch the nail on the head," says this very brilliant priest. "The reasonable in sermons, lectures, replies, and talks has a telling effect on the hearers of our day. The local press is a most potent factor in mission work to non-Catholics. "Stand in" with the newspaper fraternity, and they will assist you nobly. I have found all of them courteous."

The above words are all those of a Paulist father.

## THE MOTHER OF THE LAST ANTICHRIST.

BY REV. ALBERT B. KING.

(Author of "The Purple and Scarlet Woman and Her Relatives.")

(Conclusion.)

WE have, in the previous chapter, spoken of the image which shall have life and speech, and which shall represent the last Antichrist. The Second Beast [Rev. xiii, 11, 12], which shall induce men to make this image and bow down to it, is diabolical spiritism personified. Some have supposed he will be the last Pope. Whoever he may be, he will be under the control of malignant Spiritualism. The manufacture of such an image will not be a new thing in the history of Spiritualism. A case in point is mentioned in Gordon's "Threefold Test":

"About the year 1852, J. Spear, a quondam Universalist minister, and then the Boston Spiritualist seer, in obedience to a communication from the spirits, persuaded a number of other Spiritualists in Boston to join him in constructing a large image in the shape of a man, which cost \$2,000, and was erected on the High Rock, Lynn, Mass. It was intended as the grand apparatus for spirit communication, and was to be animated by a soul miraculously born of a Medium. Great enthusiasm was manifested by many persons of reputed intelligence and position, who believed in the revelation. Various names were given to the image, such as The New Motive Power, Heaven's Last Best Gift to Man, Physical Saviour, New Creation, The Great Spiritual Revelation of the Age, The Philosopher's Stone, The Art of All Arts, etc. It did not, however, answer their expectations."

But the prophecy in the Apocalypse

shall be literally fulfilled, and the ingenuity of hell shall furnish the spirit-inhabited image, whose worship will be the damnation of vast multitudes.

And do not suppose it to be without precedent that a man should be supernaturally marked with a name. In Howitt's "History of the Supernatural," the author mentions an instance of this kind; and we have heard of another instance of the same sort, the particulars of which we are not at liberty to mention. We know this, that a name such as Louis, or Napoleon, or some other, shall surely be indelibly impressed upon the "right hand" or "forehead" of every wilful and doomed worshipper of the image.

We wish space permitted the introduction just here of forty or fifty Biblical signs of the times, which are beginning to exhibit themselves, as angelic heralds, each with its trumpet, blowing, like that at Sinai, blasts waxing louder and louder, and thus announcing the near approach of the crisis of the ages. This crisis is the last military campaign between God and Satan, between Christ and Antichrist, and embraces the following elemental characteristics.

(1) The prophesied Falling Away, and great wickedness of Christian nations. In addition to that we have already spoken upon this subject, we call attention to the intensifying of the sin of moderns as committed against great light. Christ as truly the Judge of the nations, as Saviour of the elect, says of Chorazin and Bethsaida, which would reject with horror gross im-

morality and idolatry, that they were worse than Tyre and Sidon because His mighty works were done in them. And for the same reason Capernaum, which would shrink from Sodom's monstrous crime, would receive a more severe sentence in the judgment than Sodom. But America and Great Britain have a floodtide of Christian light, in comparison with which Capernaum's illumination is darkness. What then will be the punishment of nominal Christendom? "Thrust down to hell?" "Beaten with many stripes?" How much per capita do the majority of Christians give for the extension of Christ's Kingdom? How much do they waste upon their worldly pleasures and hurtful luxuries, "lusts of the eyes, and pride of life?" There is not only a widespread "falling away" from orthodox creeds, but a shrinking of the heart from the presence of God and service of Christ. Thousands of faithful witnesses are calling attention to this unprecedented and shocking condition of the Church.

According to the Bible there follows on the heels of this apostasy.

(2) The Last Antichrist and the ten-toed world-wide empire of the Beast. We have already discussed the question, who will probably be the last Head of the Beast. The ten kingly governments, the "ten toes" seem to us to be in process of construction. For the last few weeks we have heard many assertions that there existed or was being formed a confederacy of European nations against the United States. Also some years ago a prominent statesman in Europe declared it to be his judgment that evils which threaten the Continent and Great Britain could be best avoided by an "United States of Eu-

rope." So much for the iron of the toes of Nebuchadnezzar's image. International labor societies, and the multitudes affected by the unrest, discontent, and hatred of organized labor, Socialism, and Anarchy furnish the clay, and what is more likely in the near future than the union, strange as is the prophecy of it in Daniel, the union of imperial military iron, and red republican Socialism, the law of self-preservation, indicating that thus only may be avoided the slaughter of whole populations. Thus those who hate each other may be forced to unite for selfish ends.

(3) The Covenant of the Lawless One with the Jews who are returning to Palestine in great numbers.

We saw from the history of Napoleon that nothing was more reasonable than that such a Covenant would be made, and from the experience of the Jews with Antiochus Epiphanes, nothing prevents the literal acceptance of the prophecy that an image of the Lawless One will be erected in the Temple, which sacred edifice it is said the Jews are now seeking to erect.

But the Jews, antichristian as they are, will never again be guilty of gross idolatry, and therefore will resist this sacrilege of Antichrist, and then not long after will occur the battle of Armageddon. But before this last event, will occur in all probability the destruction of the Harlot Church by the ten Kings [Rev. 17:16 and 18, 20], with the triumphant rejoicing of the saints over her final destruction; and the rapture of the Philadelphia Church, the sealed 144,000.

(4) The battle of Armageddon. The Russians under the prompting of the Greek Church, and the Latins

under the coercive power of Rome, will, under the command of Antichrist, seek to gain possession of the holy places at Jerusalem. Possibly the "King of the South" [Great Britain] may antagonize the project of the "King of the North" [Russia], and the vast armies of the earth meet in conflict on the battlefield of the world, the valley of Megiddo. It will be a battle of men and demons against saints and angels. Then when the rebellious house of Israel are hard pressed by enemies, and are at their wit's end to find deliverance—then, then the Lord Jesus, their once despised and rejected Messiah, shall return to His still beloved people and destroy His and their enemies. When that shall happen, the stony heart of Israel shall be broken, and at last adamant shall be changed to flesh, and their eyes being opened, and the veil being torn aside, they shall mourn over Jesus their Messiah, like unto the grief of a mother over her first born son. [See Rev. 16:14-16 and Zechariah xii.]

Then shall come into existence the blessed, golden Millennium, when Satan shall be bound with chains and cast into the bottomless pit for a thousand years, and the curse being removed, Christ and His saints shall no longer need fortress and garrison, for the whole earth shall rejoice in physical, mental and spiritual health, peace and heavenly prosperity.

But now Satan rages, and we are soldiers in the very thick and heat of a fierce battle, fighting for our God and His Christ, and bearing witness unto unwelcome truth if need be unto death.

In the midst of our dangers, sorrows, tribulations, and sifting trials,

our Father and Saviour, "to whom vengeance belongeth," enables us to maintain [Rev. xiii, 10] "patience and faith," relying upon the assurance that "he that leadeth into captivity shall go into captivity," and that "he that killeth with the sword must be killed with the sword."

As we see the time of the end approaches, as the birth-pangs increase in intensity, as signs multiply of the near approach of our Lord Jesus, give heed to His warnings. "Watch therefore; for ye know not what hour your Lord doth come." "Lest coming suddenly He find you sleeping." "Lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face the whole earth."

If the devil tempt you to say all is peaceful and prosperous, give heed to Paul—"The day of the Lord cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them."

Only those are kept safely from alarm and great loss whose hearts are in harmony with that of the beloved John, who hearing the message, "Behold I come quickly," replied, "Even so come Lord Jesus."

These Johanaan saints who await the Lord's coming, are not frightened when they view the violence and bloodshed, the physical and political disturbances, famines, pestilences, war, and "men's hearts failing them with fear"—not even if they live in the reign of Antichrist, for they who love the appearing of their Lord are the only true optimists, who know that the coming of their Saviour in glory is preceded and prophesied by wicked lawlessness, and the coming of the Last Antichrist.

## LIFE IN ROMAN CATHOLIC MONASTERIES.

BY AUGUSTINE BAUMANN, FORMERLY FATHER AUGUSTINE, OF THE PASSIONIST MONASTERY, HOBOKEN, N. J.

## CHAPTER XXXIX.

## CHARITY.

"LET your last word be one of charity" was the saying of a good old monk, who I believe was St. Bernard of Clairvaux. I shall follow his advice, and as this is intended to conclude my long series of articles on my former brethren, the monks, I shall also conclude with a word about charity.



A TYPICAL PASSIONIST MONK.

Your charity has been very great, my beloved brethren; you gave me a few hundred dollars for twelve years of service when I left you, and you expressed a wish that I would leave the country and go to live far from you. You were extremely kind, dear Father Provincial, to give me that little sum, and I suppose I must thank you very much for it; and you, dear Father Joseph Amrein, who were for years my Superior at West Hoboken, and you, Father Robert, for three years my rector in Louisville, Ky., you advised the good Provincial to make me that generous gift; your charity was therefore correspondingly great and you have my gratitude for it.

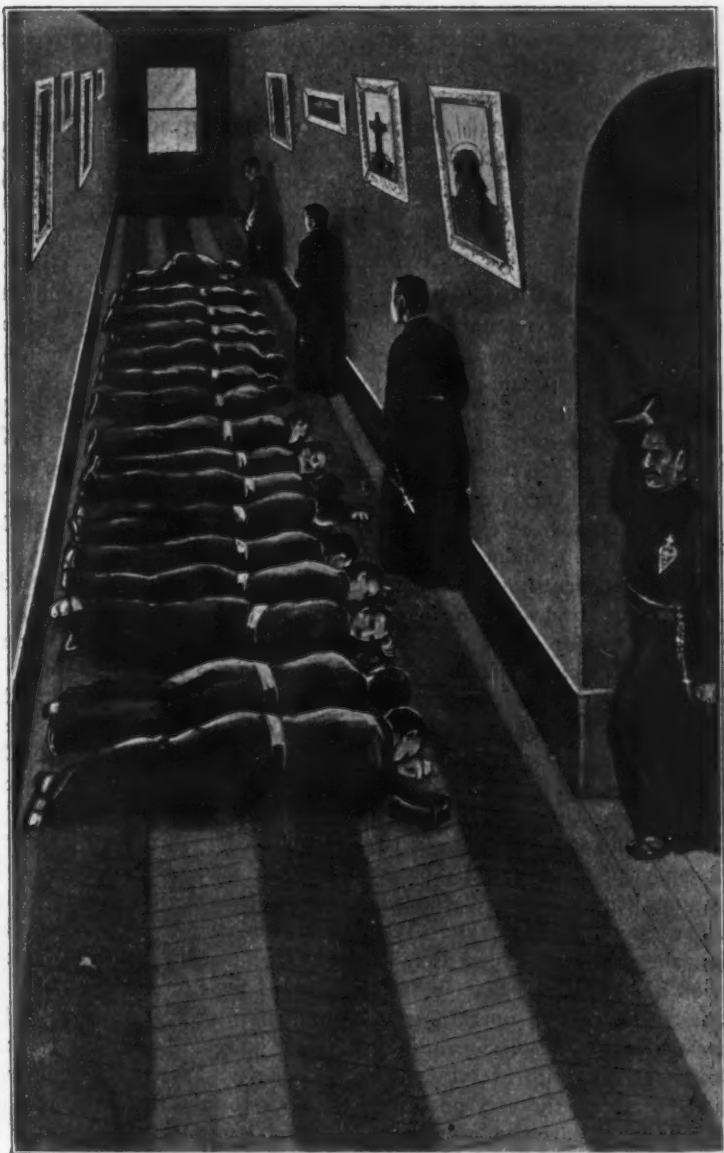
Yes, my dear former brethren, I must say something about your charity and about the charity of monks in general. You say that there is no charity in the world, and that the only place where it is found is in the convent. Oh,

holy charity of the convent, where were you all the years I was in the monastery, when I looked for you and did not find you? Yet I heard charity so much spoken of that I could not but believe there was some charity in the convent, although I did not see it. Perhaps it was the fault of your rules, and let there be an anathema on rules without charity.

Charity, your great moral teachers say, begets unity. Consequently there should be much unity in the convents: a unity of sentiments, of thought, and of action, which should be charming to contemplate. But, alas, if you are united in exploiting the poor, in getting alms for masses, in threatening people with hell and damnation unless they obey you, you are also united in threatening eternal perdition on the poor monk who, after years of bondage and slavery, forces his way out of the monastery, recovers his liberty and independence and tries to be a man after you have tried to make him a beast. Then your charity, if measured by unity of sentiment, is especially prominent. You, with one voice, execrate, denounce and anathematize that poor monk, and I suppose it is your way of practicing charity. Charity sums up all the virtues, and this is the way you have, I suppose, of summing up all your virtue. When a monk is with you he is praised and lauded to the sky, especially if he is a tolerably good preacher, brings in good collections, and rouses the fanaticism of the poorest classes to the highest pitch. As long as the monk continues at this work you are charitable to him, you love him, and you almost adore him. But let him assert his right to freedom from your diabolical institutions, and your charity has a different tone. It looks very much like hatred then. A thousand and one gentle provisions of your rules and of apostolic bulls and precepts help you to practice charity towards a monk who tries to escape from you. First of all, the poor monk who shows a willingness to leave the monastery is ordered to eat nothing but bread and water for a week or two. If that does not take away his wish to escape, then he is to be separated from the rest of the community, to be put on the *régime* of absolute silence and isolation, to be corrected often by the Superior, and to be admonished of the terrible penalties of hell which await him. All this is very charitable, and an admirable way of acting on the free will of a human being. If he still persists in his wicked desire of liberty, you are to shut him up in a cell and to keep him thus imprisoned for six months without trial or process of law, you are to scourge him charitably two or three times a week until the blood flows out of his body, and at the end of six months he may be offered pardon. If he does not accept this kindly offer then you are to hand him over to the "Holy Inquisition" in countries where it exists, and the Inquisition will charitably burn him as a heretic amid holy psalms and litanies. Oh, what a beautiful virtue this charity of the monks must be, which has spread incendiarism over half of Europe from time to time, which has caused heretics to be murdered by hundreds of thousands, and which has written its flaming charity in letters of blood on the pages of history.

I have had a little experience of the charity of monks since I have left the monastery. With admirable unanimity I was proclaimed a renegade,





MONKS PROSTRATING THEMSELVES ON THE FLOOR AS A PENANCE.

an apostate, a disgrace to the order, and one who having been an immoral youth, is now a vicious man. How is it that while you preach charity, you have united to hate me? Hatred, by the way, is one way of expressing charity, I suppose, and in your hearts you must love me. Calumny is also another way of expressing charity on the part of my former brethren, but happily it can do me no harm.

I think I have sufficiently shown to any intelligent reader by the numerous articles that I have written about the monks and the monastic system, that if the system conduces to anything it must be to egoism, a cynical disregard of all natural virtues, and, in many cases, a direct incitement to immorality. But this pretension on the part of the monks to be the only beings who know and practice fraternal charity in this world is a culminating act of impudence. Where is the charity, when as I have shown, austerities and penances of the most repugnant and filthy nature are imposed on the poor deluded young novice whom they get into their clutches, whilst the fat old monks never do a penance of any kind if they can help it? I have described the disgusting practice of making lines imposed on the young novices, but in all the time I spent in the monastery I never saw an old monk make a line with his tongue on the ground. He knows well it is disgusting, painful and unhealthy, and therefore he does not do it. Why then does he impose a practice from which he exempts himself on a hapless, deluded young lad? Is this charity? Is it kindness? Is it humanity?

I have seen mere boys put to torture, deprived of proper meals, told to fast and pray day and night, made to go on their knees and remain in a position of torture for hours whilst the superiors and other monks amused themselves with pious conferences with young ladies in the parlor and in the confessional. I have seen novices told to eat the dirt in the garden, whilst the privileged old monks were comfortably taking their beer and wine on the grass and telling each other the amusing anecdotes they learned on their missions and the fun they had. Where does the fraternal charity come in on such occasions? The priests are dispensed from nearly all the rigors of the rules, whilst the most savage severity is exercised towards the young; so much so that at one time sixty per cent. of your students and novices died of consumption and other diseases brought on by your barbarous system. Was there any charity in this? Was there even justice? Yet three times a day in the refectory the fact is called to the mind of the whole community that God is charity, and that he who is in God lives in charity. It is that the priests and fat old superiors want all the charity for themselves and all the penances for the hapless youths under their power. The whole monastic system is redolent with everything else but charity. You send your emissaries about among the very poorest of the poor to take the little they have from them by threats and promises. You live by veiled extortion on the sweat of the poor of God's people and you cry out that you are practicing fraternal love and are living models of Christian charity. Three times a week you accuse yourselves in common of all the possible faults against Christian charity and the Superior gives you a solemn pardon. Why do you not mend

your ways so that you will not have to accuse yourselves of your want of charity, of your ferocious domination over the poor of Christ, your greed, your love of fine properties, magnificent monasteries and lofty temples which you boast have been built more by the offerings pressed out of poor widows and servant girls than out of the purses of the rich?

The accusations which I could heap up against you on the score of charity alone would be sufficient to hold you up to the contempt and execration of the world and yet you have the impertinence to claim that you are the only true disciples of Christ, whose only ambition it is to put literally into practice every one of His maxims and principles. Instead of being living imitators of Christ you are by your system nothing but rotten carcasses and whited sepulchers. Your system, from beginning to end, is one great conspiracy against all reason and feeling, against every human sentiment and love for your fellow men. Your lives are a caricature of Christianity and of Christian charity. You do not even know what simple justice is, how much less therefore do you know about charity! Your charity is hatred of all who disagree with you, a wish to burn all heretics who differ with you, and an unbounded ambition to command and to domineer over the deluded souls under your benighted and diabolical influence. Such is the charity of which the monks are the baneful examples, such is the kindness and love which you practice in the monasteries.

I have entertained the readers of THE CONVERTED CATHOLIC with a number of detailed descriptions of monastic life; they will have found many curious things, trivial practices, infantile observances, frivolous views of life, false conceptions of the rights and duties of man, and still more false ideas of religion, stupid customs, idle penances and fruitless austerities; but what they probably have not found in the monastic life is the least trace of kindness or charity. There is much selfishness, much egoism, much pride and self-sufficiency, much injustice, but there is and can be no charity.

As a few examples of the kindness of the monks I may cite the following: A certain Confrater Anthony, after three years of the most horrible treatment in the monastery, fell very seriously ill. Some doctors thought he had consumption, others that he had a violent asthma, combined with symptoms of paralysis. To have the young man cured would have cost very much, if he were curable at all, so the monks invited the parents to take back their son, which the good parents did. Do you think the monks paid the parents one cent for the expenses of doctors and medicines? On the contrary, the parents were not only obliged to go to considerable expense to cure the boy, but the latter was also told that unless he were perfectly restored to health he would not be ordained priest nor allowed to return to the convent.

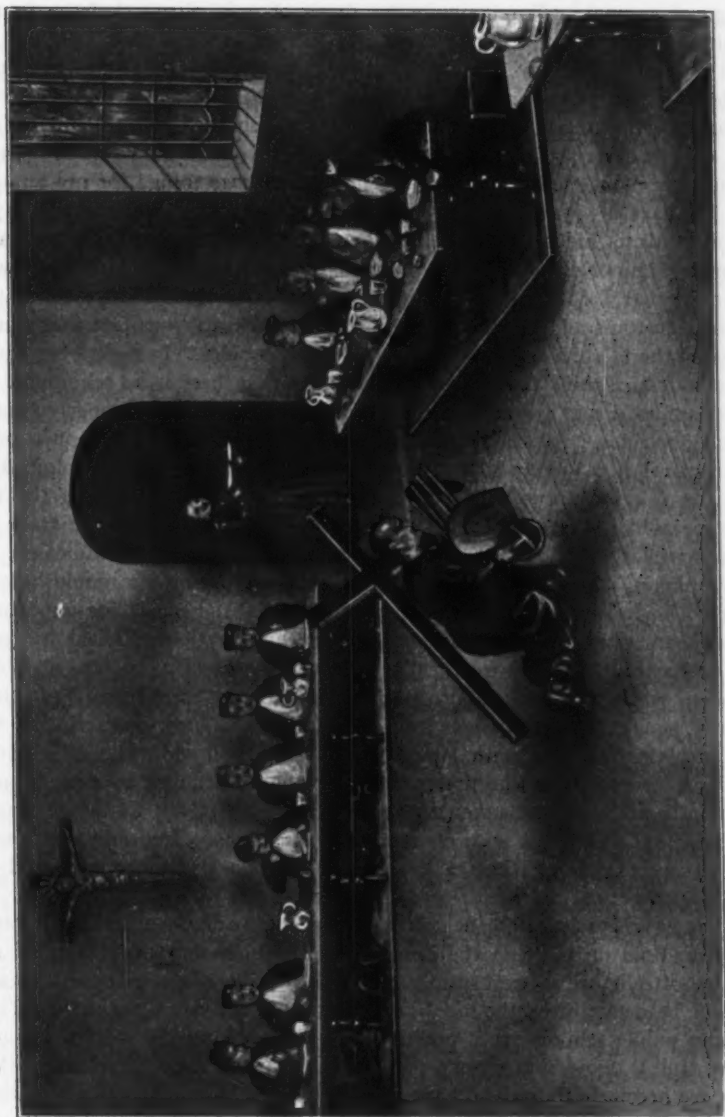
A second case was that of a certain Father Emmanuel. He had been a man of considerable importance in the diocese of Louisville, and had spent years in giving missions which were exceedingly profitable to the monks. One day, while out driving with the rector in a carriage, the horse ran away and he was thrown against a wall, breaking his arm and receiving other severe

injuries. He was left in a charity hospital, where the monks finally abandoned him. They afterwards expelled him from the order because he would require too much care in the monastery. No offer of money was made to him on his expulsion from the order, and in fact he got none.

A third case was a certain Father Sylvester, who had also been a prominent missionary and a talented musician. The superiors pretended that his mind was unbalanced because he insisted on having certain liberties, and sent him to an insane asylum. He got out after some time and with great difficulty, when his health was broken and he was practically an invalid for life. He was taken back, but was not allowed to enjoy any of the rights of a priest. He was put on a special *régime* separate from the rest of the community, and treated like an outcast and a vagabond.

These examples show how much charity the monks have for their own brethren. If they have no love for their own, how can they have any real charity for the people outside of their convents? It is well known that according to the special legislation by the Popes for monastic orders a hospital or orphanage can be changed into a convent without special permission from Rome, whereas a convent cannot be changed into a hospital without a solemn sanction of the Popes. They can take from the poor and destitute, but they cannot give to them without an order from Rome.

Judged from its practical fruits, therefore, the monastic system is conducive to egoism, selfishness, and immorality. The religion which the monks practice is one of formality, of customary routine, in which the heart has no place, and from which even the reason is excluded, and which is an imposture on the public. The monastic orders in the United States are a menace to the public peace, a shameless and organized system of robbery; and now that there is such a great outcry against trusts, why not raise an indignant protest against this most infamous and sanctimonious kind of trust in religion? There is no trust, no combination, so wealthy and so powerful as that of the Roman Catholic religious orders in America, and they are more of a menace to millions of American citizens who come under their influence than half a dozen sugar or steel trusts combined. The monastic orders are stanchly bound together; they obey only one voice—that of their generals in Rome; and those generals are closely in league with the Pope (or rather the scheming Italian ecclesiastics who manage the papacy), while the wealth they represent is something fabulous. It is a trust of souls, a trust of enslaved intellects, a trust of extortion in the name of religion, and a trust of baneful political influence. Not even Tammany Hall can compete with the religious orders in close combination, in scheming ambition, and the great glory of the monks in the United States would be to have one of their subservient tools elected President of the Republic, and half a dozen monks forming the cabinet at Washington. They hope even yet to attain this end, and the project is not so ridiculous as it may appear to some. The monks are working everywhere to have their faithful followers elected to political posts, and they can abide their time. We can only hope that the American spirit will some day wake up to a sense of its rights and privileges



NO SIGNS OF POVERTY IN THIS PASSIONIST REFECTORY.

and will extirpate root and branches this upas tree which has now so firmly planted itself on American soil. The greatest day for America will be when the last hood and cowl will have disappeared from its shores and the only vestige of a monk will remain in the shape of a fossilized skeleton in the national museums.

I would like to say one word more in conclusion. Father O'Connor has been exceedingly kind to give hospitality to my articles in *THE CONVERTED CATHOLIC* for the last three years. Perhaps some of the readers tired of my descriptions and the many details I have given of my reminiscences of monastic life. Still, I did not write those things for my amusement. I have always had a very serious purpose in view; and that was to expose in all its hideousness the monastic system, apart from any open and systematic immorality of which individual monks may be guilty. I was convinced that I could do more good by exposing the trifling details, the senseless customs and the barbaric usages of the cloister—in fact that which makes up the life of a monk according to his own rules. In describing these things in detail I think I have sufficiently shown that there is no religion at all in monasteries. From a theological point of view monks have, properly speaking, no doctrines. All their pretensions are false, and they take on a profession of religion merely to disguise their ends. Their system exploits the public on religious pretenses, and enslaves the minds and crushes the intelligence of the young men who come under their influence. The trade of a fortune-teller, of a palmist, chiromancist, card-teller, and mind-healer, is, in my opinion, far more respectable than that of a monk or a monkish missioner. The fortune tellers are often prosecuted by the public for imposture and why are not the monks prosecuted? Why are they allowed to continue exercising their supposed healing art in the name of religion as at West Hoboken, where they take in from \$500 to \$1000 a week from the most destitute people, from cripples, from the afflicted of every description by promising them a cure with simply rubbing a supposed relic over their backs? A fortune-teller who pretends to help the unfortunate by such means is promptly arrested and taken to prison, and why is not the same treatment dealt out to a monk with his relics and crucifixes? It would create too great an outcry among the fanatical Catholic masses, we are told, and it would be dangerous to disturb the public peace.

Very well; but it cannot be dangerous to help to instruct these ignorant masses, to hold up to them the impostures to which they are subjected in the name of religion, to expose to them the inner life of those monks whom they have been taught by the monks themselves to revere as holy men. The American public schools are a potent factor in depriving the monks of customers, and I know that ninety per cent. of the recruits received by the monks are precisely those who have not gone to the public schools, but who have been always subjected as children to the baneful influence of the local Catholic parish schools.

The readers of the magazine can, therefore, do no better work than protest by every possible means against the propagation of these schools, and



above all against turning away the public money, paid by the Protestant taxpayers, to the support of these infamous establishments. I would also have been glad if a way could have been found to have my exposure of the monks printed in pamphlet form so that it could have been distributed broadcast over the country, and especially among the children frequenting the Catholic parochial schools and coming into contact with the monks.

Father O'Connor asked me to say something about myself, but what can I say, except that it is my dream to work all my life against the monastic system of the Roman Catholic Church. It is its greatest stronghold. Monks are the standard Catholic preachers, missionaries, organizers, and teachers. Nearly all the books written for the use of seminaries and Catholic schools are written by monks, the Catholic papers, reviews and periodicals are mostly edited and managed by them, and the Popes will not rest until a monk has been installed in the Catholic University at Washington—that great mock institution which has cost ten million dollars to turn out ten students a year. I think Father O'Connor has been working too hard all these years and he needs a rest. I have invited him to Europe time and again, and nothing would give me greater pleasure than to be accompanied, advised, and directed by him in a campaign against the monks which I wish to start in England. I have nothing but plain facts to state against them. I go armed with their own rules and regulations, and they cannot controvert a single fact which I state. I have gone to the trouble to have them photographed and illustrated as they actually eat, live, drink and work in their cloisters; and with the light of publicity on their doings with solid proofs which photographs alone can give I shall hold them up to the derision of the public to their own shame and disgrace. Wherever a reader of *THE CONVERTED CATHOLIC* can aid Father O'Connor and myself in this work let him do so to the very best of his ability, and the time may yet come when the Roman Catholic people, so long deluded and led by the nose, will be ashamed of their respect for the monks and have nothing more to do with them. The parish priests and the so-called secular clergy have already lost nearly all their influence on the Catholic people; but the monks still form the backbone of Catholicism; it is still the monk that the Catholic layman most respects, it is to the monk he prefers to go to confession; he prefers to hear the monk preach and instruct, and the monastic system practically synthetises the Catholic Church. Let the monks and monastic system be abolished, and the great strength and influence of the Catholic Church is gone. This is being realized in such Catholic countries as France and Spain, and great efforts are being made to drive out the monks and to convert the monasteries into useful asylums for the sick and the poor. This is the end for which I am happy to devote my life and work, and I hope to have the blessing of God upon it and to be crowned with success. In this I hope that my kindest and best friend, Father O'Connor, will be able to help me more than any man living, and I am looking forward to his visit to Europe with anxious anticipation.

**THE CONVERTED CATHOLIC.**

A MONTHLY MAGAZINE.

Specially designed for enlightenment of  
Roman Catholics and their conversion  
to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,  
142 West 21st St., New York.

Subscription, per Year.....\$1.00

Entered at the Post Office, New York, as second-  
class matter.

**Political Nativism in New York State.**

BY LOUIS DOW SCISCO, PH.D., NEW  
YORK.

The Columbia University Press. The  
Macmillan Company, Agents, Paper  
Cover.

To any one who desires a knowledge of movements that filled so large a space in the thought and life of American people a generation ago, the above book will be of very great interest. While the author treats of the beginnings of nativism, the rise of various secret societies, and of questions relative to his theme, he devotes most attention to the Know-Nothing Order. The story of the rise, progress, and triumph of this order in New York politics, and its final disintegration through the intrusion of the commanding issue of slavery, is told in a straightforward, interesting manner. An unprejudiced reader of the book, who studies the conditions of the times in which we live, must be impressed that the men engaged in that movement were not striking at imaginary evils. Doubtless much that was crude and selfish mingled with their plans and efforts. Yet, after every admission of this sort, the fact stands that their far-seeing, patriotic souls grappled with difficulties which our legislators, state and national, have not had, even to this day, the courage fully to settle.

The last chapter of the book is devoted to an analysis of political nativism, in which it is shown that the judgment of true Americanism has confirmed its principal ideas and aims. The following is an extract:

"The movement of nativism had its brief hour of strength; it stirred men's minds profoundly for a time and then it passed away, having accomplished little of what it had tried to do. Yet, as it disappeared, it left behind it a deeper insight into the theory of American life and a firmer faith in American institutions, both resulting from its agitation. It left behind it, too, more definite ideas and broader sympathies to solve the problems connected with the coming of foreign peoples to American shores. \* \* \*

"Social clannishness, ecclesiastical domination and race combinations in politics exist by sufferance, but they are emphatically non-American ideas to be reprobated on broad grounds of public policy. This opinion is the contribution of nativism to the evolution of American democratic ideas."

N. W.

**Bound Volume for 1900.**

The monthly parts of THE CONVERTED CATHOLIC for last year have been bound in a handsome volume, in the finest paper, with a large number of illustrations. It contains the pictures of several of the priests who have been converted at Christ's Mission, and of many distinguished persons. The price is \$1.00.

**CHURCH FINANCE.**

A TWENTIETH CENTURY MESSAGE  
TO THE CHURCHES.

By PASTOR NEWTON WRAY,  
Montgomery, N. Y.

Price, post-paid, 10 Cents.

Address Rev. Newton Wray, Montgomery, N. Y.,  
or this office.





## BOOKS OF FICTION

The Sort that Helps



**Onesimus, Christ's Freedman: A Tale of the Pauline Epistles.** By CHARLES E. CORWIN. Illustrated, 12mo, cloth, \$1.25.

"Onesimus, the slave whom St. Paul sent back to his master, used to be much heard of fifty years ago in the mouths of apologists for the Fugitive Slave Law. Its possibilities as material for a much more commendable kind of fiction one never imagined till Mr. Corwin revealed them. It is a work of decided merit, not only in the plot and its working out, but also in the skill with which the author has availed himself of the meager Biblical material."—*The Outlook*.

"Mr. Corwin has produced a very remarkable book—choosing, like Sienkiewicz in 'Quo Vadis,' the apostolic age for his setting; he has written a story which suggests that great work only as one powerful and striking original book suggests another dealing with the same period. In vigor of narrative, skillful plot, sincerity, convincing realism, dramatic intensity, and human interest, 'Onesimus' is easily the great story of the year. It brings Paul and his companions out of legend into life, and makes the apostolic age live again before the modern reader."—*Rev. C. I. Scofield, D. D.*

**Souls in Pawn: A Story of New York Life.** By MARGARET BLAKE ROBINSON. 12mo, cloth, \$1.25.

Here is a picture of a phase of life little understood by the average American. The romance of the slum work of any great city is filled with touching incident and pathos almost beyond description, yet Miss Robinson, whose life has been devoted to newspaper work, seems to have reached the very hearts of the characters whom she so vividly portrays. The truth of this work is stronger and stranger than fiction, and each person presented in this story exists or did exist in the flesh, although the events did not of necessity occur in the sequence as related.

"Souls in Pawn" is a story, yet Richard Masterson, who appears in its pages, is as real to me as the pen in my hand. It is an attempt to paint the struggles of a human soul toward God, to reveal the throbbing of real hearts through the medium of pen and ink and to win sympathy from brother to brother."—*Preface*.



**The Bishop's Shadow.** By MRS. I. T. THURSTON. With illustrations by M. ECKERSON. 12mo, cloth, \$1.25.

In this story, dedicated "to the loving memory of Phillips Brooks," we have the same character that Alger, by his "Ragged Dick Series," has made so popular among young people—the street urchin. Here the hero has, however, in addition to an ambition to succeed and be well-esteemed in life, more like Mrs. Walton's and Hesba Stretton's characters, a desire to lead a Christian life, and succeeds, in spite of many difficulties and constant discouragement, in elevating himself and his companions to a higher level. The whole story is so perfectly natural and lifelike that not only will young people be charmed and fascinated with it, but older people will read it through with absorbing interest, and all will receive a lesson from it.

"Mrs. Thurston is always an interesting writer, and in 'The Bishop's shadow' she has not a dull chapter. The book is full of striking situations, and, while it is not at all sensational, it is well adapted to win and hold the interest of the reader. An element of special attractiveness in the story is the good bishop, in whom every one will speedily recognize the honored Phillips Brooks."—*Prof. Amos R. Wells*.

**Christie, the King's Servant. A Sequel to "Christie's Old Organ."** Illustrated. 12mo, decorated cloth, 75c.

"This is a sweet and wholesome story, which should be in every Sunday school library. The young artist, who seeks to find rest, health and subjects for his pictures in the little fishing village on Runswick Bay, finds much more than he seeks. The influence of the man, who lives and works among the fisherfolk, and of one of themselves, simple and uneducated, yet teaches them of Christ and leads his fellow-workers to his Saviour, changes the whole life of the young artist. The children are all delightful."—*The Presbyterian Banner*.

**John and I and the Church.** By ELIZABETH GRINNELL, author of the \$1,000 prize story, "How John and I Brought Up the Child." Illustrated. 12mo, cloth, \$1.00.

"John and I and the Church" is the title of a decidedly interesting and touching story by Elizabeth Grinnell. It is the story of a conscientious, self-sacrificing minister and his wife, and their experiences with churches. At first John has a small church in a small village, and the Christian ideal is carried out. But the town has a 'boom,' and grows, and people become rich, and, after a while, John's congregation get worldly, and want to build a stylish church. They build it, and then get tired of John and his plain gospel preaching, and John is turned out and a flashy preacher who will 'draw' is substituted. John seeks another field, and so on the experience is told which fits many cases. Incidentally, there is much strong spiritual wisdom, sensible, manly spirituality, disclosed in John's utterances. The book is excellent reading."—*Minneapolis Journal*.

**Ruth Bergen's Limitations.** A Modern Auto-da-Fé, by MARION HARLAND. 12mo, cloth, 50 cents.

Notwithstanding all the powerful and enchanting books Marion Harland has written, never, in my opinion, has she written anything greater than this little volume entitled "Ruth Bergen's Limitations." It ought to be in the hands of every theological student all around the world. How many moral and spiritual disasters it would prevent."—*T. DEWITT TALMAGE*.

**FLEMING H. REVELL COMPANY, Publishers**

158 Fifth Avenue, New York

63 Washington Street, Chicago

154 Yonge Street, Toronto

"Mr. Meyer holds in his hand the key to his reader's heart and conscience. He speaks to conscience with a kind of authority which it is not easy to analyse and yet harder to resist."—THE INDEPENDENT.



## F. B. MEYER'S WORKS

Ready Shortly

### Our Daily Homily, Genesis to Revelation

Five Volumes. 16mo, cloth, each 75c.

Vol. I, Genesis to Ruth; Vol. II, First Samuel to Job; Vol. III, Psalms to Songs of Solomon; Vol. IV, Isaiah to Malachi; Vol. V, Matthew to Revelation.

The author has selected from each chapter of the Bible a single verse, which in a measure epitomizes the thought and teaching of the entire chapter. Upon the bases of these selected texts he has constructed brief Homilies, which, in their entirety, constitute an exposition of the most important facts and doctrines of Holy Scripture.

#### Paul: A Servant of Jesus Christ.

12mo, cloth, \$1.00.

"Follows Paul's life through in a series of topics, every one of which is rich in food for the Christian life."  
—The Independent.

#### Cheer for Life's Pilgrimage.

16mo, cloth, 50c.

"Like sweet songs his words soothe and comfort and strengthen the heart."—The Christian Observer.

#### Saved and Kept.

Counsels to Young Believers. 16mo, cloth, 50c.

"Earnest, direct, spiritual."—The Evangelist.

#### The Shepherd Psalm.

A Devotional Study of the 23d Psalm. New Presentation Edition, printed in two colors, with illustrations on every page by Mary A. Lathbury. 12mo, cloth, gilt top, boxed, \$1.25; full gilt, \$1.50.

#### Peace, Perfect Peace.

A Portion for the Sorrowing. 18mo, cloth, 25c.

"Freighted with sympathy and consolation."—The Herald and Presbyter.

### THE SPIRIT-FILLED LIFE SERIES

Four Volumes of Addresses. Each 12mo, paper, 15c; cloth, net 30c.

#### Meet for the Master's Use.

#### A Castaway.

#### The Secret of Guidance.

#### Light on Life's Duties.

### THE CHRISTIAN LIFE SERIES

Entirely New Edition, 18mo, flexible cloth, gilt tops, gold stamping, each 50c; the set in slip case, \$3.00.

"Rich food for the aspiring Christian."—The Standard.

#### The Shepherd Psalm.

#### Christian Living.

#### The Present Tenses of the Blessed Life.

#### The Future Tenses of the Blessed Life.

### THE BLESSED LIFE SERIES

Eight Volumes. 18mo, cloth, each 30c.

"He always has something to say that is suggestive, and constantly casts light upon the Scripture."—The S. S. Times.

#### Through Fire and Flood.

#### The Glorious Lord.

#### Key Words of the Inner Life.

#### Calvary to Pentecost.

#### Christian Living.

#### The Shepherd Psalm.

#### The Present Tenses of the Blessed Life.

#### The Future Tenses of the Blessed Life.

### THE EXPOSITORY SERIES

Five Volumes. 12mo, cloth, each \$1.00.

"The popularity of Mr. Meyer's Expositions is a good sign of the times."—The British Weekly.

#### Christ in Isaiah. Expositions of Isaiah, XL-LV.

#### The Way into the Holiest. Expositions of the

Epistle to the Hebrews.

#### Tried by Fire. Expositions of First Peter.

#### The Life and Light of Men. Expositions of John, I-XII.

#### Love Unto the Uttermost. Expositions of John, XIII-XXI.

### OLD TESTAMENT HEROES

Eight Volumes. 12mo, cloth, \$1.00; the set, boxed, \$8.00.

"Mr. Meyer is unsurpassed in recent times in his faculty of helpfully and interestingly adapting studies of Old Testament characters to modern needs."—The United Presbyterian.

#### Abraham; or, The Obedience of Faith.

#### Israel, a Prince with God.

#### Joseph: Beloved, Hated, Exalted.

#### Moses, the Servant of God.

#### Joshua, and the Land of Promise.

#### David: Shepherd, Psalmist, King.

#### Elijah, and the Secret of His Power.

#### Jeremiah: Priest and Prophet.

#### The Bells of Is.

Echoes from my Early Pastorates.

With Portrait. 12mo, cloth, 75c.

"Sixteen short chapters, each one a little psalm of life."—A. T. PIERSON, D.D.

#### Prayers for Heart and Home.

Morning and Evening Devotions

for a Month. 8vo, flexible cloth,

75c.

"Helpful and stimulating."—Christian Work.

#### The Psalms.

Notes and Readings. 18mo, cloth,

60c.

"An admirable little volume."—

The Quiver.

Our Meyer booklet sent free on application, containing (1) a sketch of Mr. Meyer's life by the late A. J. Gordon, D.D., (2) a description of his visits to this country by H. M. Field, D.D., and (3) a complete, descriptive list of his writings.

FLEMING H. REVELL COMPANY: New York, Chicago, Toronto



